

NOAHS DOVE,  
OR,  
TIDINGS OF  
Peace to the Godly.

*A Comfortable Sermon Prea-  
ched at a Funerall.*

The Fourth Impression, lately  
Revised, Corrected, and A-  
mended by the Authour

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PSAL. 24. 19.

*Many are the troubles of the Righteous,  
but the Lord delivereeth him  
out of them all.*

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LONDON,  
Printed by NICHOLAS OKES,  
1634.

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To the Christian  
Reader:

**C**hristian Reader,  
as it hath euer bin  
the practice of  
wicked men, to  
make their prosperity an ar-  
gument of Gods fauour, reaso-  
ning after this manner : Is it  
likely that I should enioy so ma-  
ny blessings from God, if my  
conuersation were not pleasing  
in his sight, &c. Not confide.

To the Christian Reader.

Rom 9. 2.

ring that these common gifts  
are giuen alike both to the god  
ly man and to the sinner : And  
that Elau though he was a man  
hated of God, yet enioyed the  
fatnesse of the earth as well as  
Iacob.

Iere. 12. 1.  
Psalme 37

So the children of God be-  
holding the outward prosperity  
of the wicked, and their owne  
miserable condition here in this  
life, haue hereby beene much  
troubled ; and haue beene mo-  
ued to call Gods iuagements  
into question, how it could  
stand with his Iustice, that wic-  
ked men should so abound in  
Wealth that Rebelliously  
Transgress. This prooued a  
sore

*fore temptation unto Dauid,  
insomuch that he confessed that  
his steps had well nigh slipped.* Psal 73.2.

*And the samething perplexed  
the Prophet Jeremy that hee  
was bold euen to reason the case  
with God, saying; Wherefore  
doth the way of the wicked  
prosper? and why are they  
in wealch that rebelliously  
transgresse? Many of Gods  
seruants are not a little affec-  
ted herewith, not vnderstan-  
ding the reason, how the Lord  
will not suffer his children in  
his life to goe vnchastised for  
their finnes, but thereby brings  
them to a greater measure of  
humiliation. As for the wicked,*

Iere. 12. 1

To the Christian Reader.

Iere. 12. 3.

*the Prophet assigneth a reason of their prosperity, namely, this; That thou mayest pull them out like beasts for the slaughter, and prepare them for the day of Destruction. This truth is most clearly set downe in the seauen and thirty Psalmes: A portion whereof I haue handled, in the Sermon following, my desire herein is to comfort Gods people, that notwithstanding their present Condition may seeme to bee miserable, yet the Lord doth euer uphold his in time of greatest danger, and of this they shall bee sure, that their latter end shall be peace.*

To the Christian Reader.

*I wish thee comfort by it, and  
by all other holy helps. And  
so remaine,*

Thine in euey  
Christian office,

SAMV. SMITH.

Printed well, this 25. of  
*March, 1624.*

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contayned in this Booke.

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P S A L.



PSALME 37. 37.

*Marke the vpright man and behold  
the iust: The latter end of that  
man shall be peace.*



He Author of this  
Scripture, as all  
other the Scrip-  
tures of God, is  
the Spirit of God:  
according to that  
of the Apostle; *All Scripture is gi-  
uen by inspiration of God, and is pro-  
fitable for Doctrin, for reproofe, for  
correction, for instruction in righ-  
teousnesse, that the man of God may  
be perfect in all good workes.* The  
Instrument that the Holy Ghost  
vseth for the penning of it,  
seemes

2 Tim. 3. 16

seemes to be the Prophet *David* a princely Prophet of the Lord, and that *Sweete singer of Israel.*

The argument of the Psalm is an Exhortation vnto all Gods people, that are ready many times to be grieued at the prosperity of the wicked, and at the afflictions of the godly. For men are but men, and haue their infirmities, a thing not to bee wondred at. For as *Iob* saith, *Behold hee found no stedfastnesse in his seruants, and layd folly vpon his Angels; How much more in them that dwell in houses of clay?* And amongst many other infirmities that the godly are subiect vnto heere in this life, this is not the least, that they grudge and repine at the prosperity of the wicked, whom they finde to be free from troubles; and as for outward prosperity, to flourish like

*Iob* 4. 18,  
19



like a greene Bay Tree ; which makes the godly to thinke, that they haue cleansed *their hearts in vaine*. Now against these assaults and temptations, Gods Spirit doth fence and strengthen vs in this Psalme ; giuing vs to vnderstand , that howsoeuer the wicked haue here aboundance of prosperity for a time, it is but for a time. For he sheweth that all *exill doers shall be cut off*, and after a short time *shall nowhere bee found*. How prosperously soeuer the wicked may liue for a time, hee affirms that their felicity is but vaine and transitory : for being in their sinnes and not in Gods fauour, in the end are sure to bee destroyed with the rest of Gods enemies. And on the contrary part, how miserable soeuer the estate and condition of the godly seemes to bee  
in

in this world, yet being in Gods fauour, *their end shall be peace.*

*The Psalme diuides it selfe into three parts.*

Parts of  
the Psalme

First, an Exhortation to the weake, that they be not grieued, nor disquiet themselues at the prosperity of the wicked ; and the affliction of the godly ; and this is layd downe from the first verse to the 7 verse.

Secondly, hee sheweth, that how prosperously fouer the wicked doe liue for a time, yet their present felicity is vaine and transitory, and suddenly shall come to an end. From the seauenth verse to the eleuenth.

Thirdly, he sheweth that how miserable fouer the godly seeme to liue in this world, yet they shall still be preserved, and *their end*

*end shall be peace.* To the end of the Psalme.

The Verse we haue in hand, contaynes in it matter of exhortation, that we diligently *marke* and *behold* the *upright man*. The man that is godly Religious, makes conscience of holy duties, and that in all things labours to *keepe a cleere conscience before God and all men*, that howsoeuer this man bee exercised with sore affliction, vndergoes much hardship at the hands of others, bee neglected or little regarded, yet *the latter end of that man shall be peace.*

*The Verse hath in it two parts.*

First the person who the Holy Ghost would haue vs to take such notice of; not the Noble, the Rich, or the Mighty, but the *upright and iust man*.

Secondly,

Secondly, the end wherefore we should so diligently obserue him; namely, that we might be encouraged in wel-doing, and not discouraged vnder our present afflictions, since hee is sure to haue *peace at last*.

In the first of these I obserue two things.

r Note of  
attention.

First, the note of attention ;  
*marke and behold.*

Secondly, the person to be obserued ; the *vpright and iust man.*

*Doctr. I.*

The best  
haue need  
to be stir-  
red vp to  
Heauenly  
meditatio.

From the note of attention we may obserue, that the best had neede to be stirred vp to heauenly Meditation. The Holy Ghost seeketh to awaken our eyes, which naturally are very drowisie to behold any thing that is good, and to prepare our hearts, which are first to bee sought vpon, before we can goe about Gods businesse.

Now

Now this serues to put vs in minde of our owne dulnesse and backwardnesse to good duties, that wee thus stand in neede of such prouocations to put vs in minde of the same; precept vpon precept, and line vpon line, and all too little to prouoke vs to good duties. If our hearts be duely possesst with diuine contemplation, a man can neuer cast his eyes amisse; whether wee looke to the Heauens aboue, or to the earth belowe, or vpon what creature soeuer, still wee haue Gods Phylosophy Lecture read vnto vs in the Creature, to teach man his duty towards his Creator.

*Marke and behold.* These words of attention make knowne vnto vs, that there is some weighty matter within this Text, which Almighty God would haue vs well

2 The per-  
son.

well to consider of : for so indeede in the sacred Scriptures, these two words *Marke* and *Behold*, are euer vsed vpon extraordinary occasions.

But amongst all other things whatsoeuer, the Lord sends vs to behold man, to this end, that wee should *marke* and *consider* what is Gods maner of dealing towards the sonnes of men, both in his punishing of the wicked, and rewarding the godly ; *marke the upright man*

Doctr. 2.  
Gods dealing with  
men must  
be obser-  
ued.

The Doctrine is, that euery Christian man is bound in special maner to obserue what is Gods dealing with men, both with the godly, and with the wicked, as well those that are recorded in Gods booke, as those that wee haue knowne in our owne experience : And that to this end, that wee might bee encouraged in

in the wayes of godlinesse by the examples of the godly, the Lord highly honouring them with a blessed memory vpon the earth, and Crowne of glory in Heauen. As also discouraged in committing of sinne, when we shall consider Gods fearefull Iudgements inflicted vpon sinners: how the name of the wicked doth rot, and how the Lord doth pay and repay Iudgement, wrath, and indignation vppon sinners. We must not be sencelesse of Gods dealings in the World, but duely to record his workes and dealings with men, not onely to see and behold the seuerity of God towards others, but for spectacles and example to vs, that wee should take heede of such sins which procure such iudgements. And to this end wee see in the Scriptures the

B

Lord

Gen. 4

Lord hath hung vp in chaines, as it were, diuers wicked men, not for others to gaze vpon them, but to be warned by them, as *Dauid* was by the Shafts of his brother *Jonathan*. For murtherers, *Caine* is hung vp: For al prophane persons, *Eſau* is made an example: For traytors, *Iudas*: For all Apostates, *Lots* wife. And so the Apostle *Iude* telleth vs that *Sodome* and *Gomorah*, and the Cities about them, which the Lord destroyed for following strange flesh, were and are set forth for a warning and example to all filthy and beastly minded men. The like may be said of *Ismael*, *Gebezi*, *Abſalom*, *Saul*, *Achan*, and the like.

And as wee are to obserue the wicked; so especially to *marke* and *behold*; the godly; their godly life, their sober conuersation, and their care and conscience



ence to walke with God, in obedience to his Commandements; their admirable faith, wonderfull patience, meekenesse, temperance, &c. These things must be obserued by vs, that so we may by their examples be encouraged in the wayes of wel-doing, and in them may see that *our labour shall not be in vaine in the Lord*: and to this end the holy Scriptures set out vnto vs a Catalogue of very memorable examples of deedes of Gods worthy seruants; you haue heard of the *patience of Iob*, saith *Iames*: and in the Epistle to the *Hebrewes*, there are diuers remembered vnto vs, that were famous in their times for their faith, and still remaine in a blessed memory in Gods Church, and so shall remaine for euer. And so likewise to take notice of the graces of

2 Cor. 13.  
vlt.

Iames 5.  
Hcb. 11.

God in his seruants that remaine with vs, *behold* their liues, and *behold* their ends, as an encouragement vnto vs in walking in their pathes; that howloeuers the godly are afflicted heere for a time, *The latter end of that man shall be peace.*

*I come to the Reasons of the  
Doctrines.*

*Reas. 1.*

First, concerning the obseruation of the wicked, especially of the godly: This may bee one principall reason why wee must *marke* them well, for the manner of their life, and for the manner of their deathes, because God is not mutable and changeable, but euer the same without any *shadow of change*. As the Lord heretofore and dayly doth bring shame and confusion vpon the heads

heads of wicked men ; and so makes them examples vnto others , so will the Lord deale with vs if wee treade in their pathes : the same iudgements of God that ouer-tooke other sinners , shall in the end ouertake thee, if thou walke in their waies. Seest thou a man that hath beene a gracelesse wretch , a horrible swearer , an vncleane person , a prophane person , or such like ? Hath the Lord followed such with his Iudgements, as their life hath beene without grace, so their deaths haue beene without comfort ; *behold* in them thy owne condition, remember that GOD is iust, the same iudgements waite vpon the same sinners ?

So especially as my Text saith concerning the godly, *Marke well the righteous*, and behold the

*inst. Behold their life, and behold their death, if their lives haue beene religious, though accompanied with many outward afflictions, their deathes haue neuer wanted comfort: The end of that man shall be peace And let the same encourage thee in well doing, because God is not mutable, hee changeth not, In euery Nation hee that feareth God, and worketh righteousness, is accepted of him: follow such in their life, and thou shalt not misse of their comfort in thy death; grace in life, and peace in death.*

Acts 10.

Reas. 2.

Matth 6

Secondly, by these are the men that God delights in, these feare him; these honour his Name; these haue learned *first to seeke the Kingdome of God, and the righteousness thereof*: these doe not disgrace the Gospell and holy profession of Christ, and there-

therefore *marke well* these men.

Thirdly, it may be sayd of the  
godly, as it was sayd of *Dauid*, *Reas. 3.*  
that they are *men after Gods owne*  
*heart*: These are they that haue  
learned to deny vngodlinesse,  
and worldly lust, and liue so-  
berly and iustly in this present  
world: In a word, these are the  
best States-men, these vphold  
a Kingdome, bring a blessing to  
the Towne and Countrey where-  
in they liue. These God doth ten-  
der *as the apple of his eye.*; these  
are as neare to him *as the Signet*  
*of his right hand*; whom he dayly  
followes with his blessings, & wil  
neuer leaue them till they haue  
the full fruition of him in glory:  
and therefore *marke these men.*

*I come to the uses of the*  
*Doctrine.*

First, it serues for matter of *Use 1.*

reprooffe vnto thole that in reading the Stories of Gods iudgements vpon other in the Booke of God, and obseruing the like dayly in their owne experience, make not this vse of them, *to make them beware.* Many wonder at them that they had no better grace; but alas, they doe not hereby take occasion to feare Gods iudgements, to apply them to themselues, and to say in their hearts, this example is set out to warne me, and to teach mee, that if I commit the same sinne, God is iust still, I shall be sure to partake of the same punishment, and so to breake off their sinnes by repentance. But (alas!) though we see and heare dayly of neuer so many fearefull examples of Gods iudgements against sin and sinners, where is the man that sayth, *What haue*

*haue I done?* So farre are many from *marking* Gods dealing with others.

Secondly, this ministers matter of instruction vnto all, that we *marke well the upright*: It is the Counsell the Holy Ghost giues vnto vs heere; follow them as they haue followed G O D, be carefull to imitate their vertues, so shalt thou be sure to partake of their prayse: *Our labour shall not be in vaine in the Lord; Hee is a plentifull rewarder of them that seeke him.* And euer remember that God is vnchangeable, true, hee that stood by them and carried them out through all their miseries and afflictions, will be as strong in thee if thou bee carefull to walke with him as they haue done.

*Use 2.*

Heb. 11.

*Marke the vpright man, and  
behold the iust.*

The next thing wee are here to take notice of, is the description of a godly man, or that man that especially is to bee *marked*, he is an *vpright man*, and a *iust man*.

These titles wee see are frequent and often vsed in the Scriptures, and the Lord doth honour his seruants with them, whence we are taught this instruction.

That Gods seruants in this life may attayne vnto that measure of grace and Sanctification, as that they may truely bee called *vpright* and *iust* men. Thus doth the Lord commend *Iob* to be an *vpright* and *iust man*: It was the commendations of *Zachary*, *Cornelius*, and diuers others mentioned in the Scripture.

Which

*Doctr. 3.*  
Gods seruants may  
bee called  
*vpright*  
men and  
iust here.  
*Iob 1. 1.*  
*Luke 1.*  
*Acts 10.*  
*Heb. 11. 38*



Which Doctrine indeede deserves to be vrged and pressed to stop the mouthes of those that are euer disgracing Gods people with their taunts ; Oh you are holy, you are an *upright man*, you are a *iust man* ! but herein they despise not man but God, who hath holinesse in his seruants, *without which no man shall see the Lord.* But if I should stand vpon this point, I should bereaue you of some other instruction more fitter for this present occasion, which I would willingly impart vnto you.

Heb. 11.24

*And so I come to the second part of the verse.*

*The latter end of that man shall be peace.*

These words containe in them the reason why we should so diligently

gently obserue the *Vpright man*,  
*The latter end of that man shall bee*  
*peace.*

Out of this Reason I obserue  
 two things.

First, the speciall time of re-  
 freshing, God will take care of  
 the godly at all times, yea though  
 the Lord doe suffer them to lie  
 vnder affliction for a time, hee  
 is not then vnmindfull of them:  
 But their latter end shall haue a  
 double reward.

Secondly, I note the blessing it  
 selfe, which shall be conferred vp-  
 on them, it is *peace*, the greatest  
 blessing, and that which goeth  
 beyond all other blessings, *for it*  
*passeth all vnderstanding.*

2 Cor. 13.  
 13.

*The latter end of that man*  
*shall be peace.*

The Prophet hauing before  
 exhor-

exhorted vs to *marke* and *behold* the life of the *upright man* and *iust man* ; Comes now to shew wherein hee is happy aboue others, *hee shall haue peace.* Peace is promised vnto him from God as a iust recompence of his vp-rightnesse and fastnesse : this hee shall be sure of, Sathan, the World, nor his owne corruption, shall neuer be able to take it from him ; it is an inseperable companion of grace and vertue : haue thou grace, thou shalt be sure of *peace.* But marke heere, it is at their *latter end* : they are not sure of it at all times ; no, no, Gods seruants are here in a warfare, they are to fight against the Diuell, and a world of wicked men : and as our Sauour teacheth, *In the world you must haue tribulation,* but *the latter end shall be peace.*

Iohn 19 34

The

Doctr. 4.

The godly  
in this life  
haue ma-  
ny trou-  
bles.  
Before  
peace trou-  
bles.

The Doctrine is:

That good men, yea, the dearest of Gods Saints and Seruants in this life shall haue troubles, and sore afflictions, which they beare so much the more grievous, when on euery side the wicked shall abound in pleasure. This was it that so troubled *David* at this time, and before hee wondered at the prosperity of the wicked, and on the contrary part was much cast downe to see what a load of afflictions lay vpon the godly: but now hee conquers himselfe with the comfort of this, that howsoever Gods people suffer much for a time, it is but for a time, yea, a short time, they shall be sure to haue *peace at last*. And now hee hath learned this lesson, and can teach it others: that looke how many

many will truly feare the Lord,  
that carefully will endeaour to  
walke in GODS Commande-  
ments to the end of their dayes,  
they shall haue crosses and trou-  
bles; so true is that of the A-  
postle, *That all that will liue god-  
ly in Christ Iesus must suffer per-  
secution.* Innumerable troubles  
haue compassed me from my youth  
(saith David) they haue oftentimes  
afflicted mee from my youth, but  
they could not preuaile against  
mee.

A8.14.22.

Psal.40.12.

I might instance this Doctrine  
by infinite examples, *Abraham* in  
exile, *Job* on the dunghill, *Ioseph*,  
innocent *Ioseph* in the prison as  
a malefactor in an high degree,  
*Jeremy* in the stocks, *Daniel* in  
the denne, the people of *Israel*,  
euen the *Israel* of God in mise-  
rable bondage vnder the *Aegy-  
ptians*: So that I conclude, that  
looke

1 Peter 4.  
12, 13.

looke how many of vs as intend to be righteous, we must looke for afflictions & troubles, yea and prepare our hearts thereunto, and not to be dismayed at them when they fall vppon vs, as though some strange thing had happened vnto vs, according to that of the Apostle, *Dearely beloved, thinke it not strange concerning the fiery tryall which is amongst you to prooue you, as though some strange things were come vnto you. But reioyce in as much as ye are partakers of Christs sufferings, that when his glory shall appeare, yee may be glad and reioyce.* I shall not neede (I hope) in so euident a truth to search vp more Scriptures to prooue it: the Reasons that follow will cleare the same vnto vs.

*Reas. 1.* First, because the godly haue in them many sinnes; for sinne is the

the generall and vniuersall cause of all troubles, for so testifieth the Prophet saying ; *Man suffereth for his sinne ; let vs search and try our wayes and turne vnto the Lord.* So then in as much as all haue sinned, all are lyable to chastisements and afflictions, the iust punishment of sinne, and if we breake his Statutes and keepe not his Commandements, no marvaile though the Lord doe visite our iniquities with his rod, and our sinnes with scourges.

Lam. 39.3

Secondly, because the godly haue many graces ; for as God doth bestow vpon his seruants more gifts and graces then vpon all the World besides ; so will the Lord haue the same to appeare in his seruants to the praise of his grace. They must be beat like Spice in a mortar, that they may saour the better, and euer

Reas. 2.

C

accor.

On Hof. 6.

I

according to our strength, the Lord doth ever proportion our tryals; but I haue handled this elsewhere.

Vse 1.

Ecclef. 9.

The consideration of this is for excellent vse vnto the godly, to comfort them in the midst of all their troubles and afflictions here, that they doe not thereby iudge of Gods fauour or displeasure: for as *Salomon* teacheth, *All things happen alike to all* It is the condition of the godly as well as the wicked, yea, it is more incident to the professors and profession of the Gospell then to others. Such must not thinke the worse of themselves, but the better, onely they are to labour to make their calling and election sure, that hauing assurance of GODS fauour in Iesus Christ, they may thereby haue their afflictions sancti-



sanctified vnto them.

Secondly, this may serue to *Yse 2.*  
comfort the faint-hearted, that  
are tossed with the waues of ma-  
ny troubles heere; if searching  
their hearts, they can finde their  
vprightnesse; and trying their  
owne wayes they prooue to be  
righteous, there is not that  
cause of sorrow or discontent  
to that man to think his estate either  
desperate or irrecoverable.

If troubles were alwayes an  
argument of Gods displeasure,  
who then were sure of Gods fa-  
uour? The Lord doth as sure  
prouide his Children correction,  
as foode; and he that is without  
chastisement, *is a bastard and not*  
*a sonne.* Let no man then say in  
prosperity, *I shall neuer be re-*  
*mooned*: God hath his quiver  
full of arrowes to shoote abroad.  
Neither let any in aduersity say,

Heb. 12.

Psal. 30.

I shall neuer be restored. For the Lord taketh no pleasure in afflicting his seruants, whensoever the Lord chastiseth his, he sees there is great necessity of the rod, yet in the midst of iudgement the Lord remembreth mercy, and howsoever sorrow may indure for a night, ioy commeth in the morning, *There latter end shall be peace.*

*The latter end of that man shall be peace.*

Peace the  
greatest  
blessing of  
God.

The Second thing wee are to take notice of, is the blessing it selfe, which shall be conferred vpon them, it is *peace*, the greatest blessing.

Obiect.

Eccle. 9.

*Ob.* But shal not the latter end of all men be alike: doth not Salomon say, *There is one end to the righteous, and to the wicked, to the cleane and*

and vncleane, to him that sacrificeth, and to him that sacrificeth not, the end is all alike: why then shall the latter end of the upright be marked more then other mens?

*Ans.* I answered that their latter end is all alike for the matter of their Death, that is; all doe dye: But it is not all one for the manner of their Death, for all shall not dye in peace, but as my Text saith; *Marke the upright man, and behold the Iust: For the latter end of that man shall be peace.*

*Ans.*

So then the instruction we are to take notice of hence, is,

That the godly onely at their latter end haue peace, so that we haue heere to consider, what is the condition of all men in Death: All dye, but all haue not peace in their deathes, *The latter end of the iust shall be peace.* But as for the wicked, *Esay 48. 22.*

*Doctr. 5.*  
Onely the  
godly haue  
peace at  
last.

Esa. 48. 22. *There is no peace to them, sayth my God.*

I desire briefly to speake of both of these.

And first concerning the godly, the Holy Ghost doth here assure them of *peace*, and that presently vpon their going hence they are happy. *Blessed are the dead that dye in the Lord, from thencefoorth they rest from their labours.* This appeares in *Abraham* to whom it was promised that he should goe vnto his fathers in *peace*. And of *Isaac* his sonne it is sayd, that hee gave up the ghost and dyed peaceably, being old and full of dayes: The like may bee sayd of *Jacob*, of *Ioseph*, of *Iosuah*, *Moses*, *Dauid*, and it is true of all Gods seruants, that their latter end is *peace*. An excellent place of Scripture wee haue to this purpose by the Prophet

Reu. 14. 13

Ge. 15. 15

Gen. 35. 29

phet Esay ; Hee shall enter into peace, and they shall rest in their beds : Every one that walketh before him in his righteousness. It was Simcons dying Song, Lord now lettest thou thy seruants depart in peace according to thy word. This wee haue confirmed by that we read of *LaZarus*, who was carried immediately after his Death into *Abrahams* bosom ; in his life time a man little regarded, at his end the Angels are his seruants. Yea the wicked themselves haue confessed, and shall acknowledge that the godly are blessed in their deaths, witnesse that speech of cursed *Balaam*, who desired to dye the Death of the godly ; *Let mee dye the death of the righteous, and let my last end be like his.* That Wretch could not but acknowledge, that the condition of the godly was hap-

Esa. 57. 2.

Luke 2. 39

Luk. 16. 22

Numb. 23. 10

happy and blessed, howsoever their liues are full of misery, and they are tossed from post to pillar, as the *Israelites* in the Wilderness, yet in their deaths they had *peace*. I will not spend much time herein, I hope our iudgements are sufficiently conuincied concerning the truth of the Doctrine, I will briefly set downe the Reasons.

Reas. 1.

Esay 57 2.

First, the godly are sure of *peace* at last, in regard of the accomplishment of GODS promise, who hath sayd that *peace shall come*, that *They shall rest in their beds*, *every one that walketh before the Lord*, which promise of his, the Lord hath euer made good from time to time, vnto all the faithfull, after all their labour and trauailes, giuing them rest, and from their troubles and afflictions, in the end to giue them

them *peace*, his promise requireth it.

Secondly, the godly haue *peace* with God, with whom they are reconciled by Christ; which is their *peace*: This *peace* the godly haue in this life in the midst of their greatest miseries heere, which serues to sweeten the Crosse, and to support them vnder the burthen of their afflictions. And therefore the Lord giueth them the earnest of their inheritance, and the first fruits of the Spirit heere: they must needes haue *peace* with God going out of the World, who goe to enioy God, who haue such *peace* in the World where they are absent from the Lord in their bodies.

*Reas. 2.*

*The uses fallow to be considered.*

First of all, seeing Gods seruants

*Use 1.*

uants doe die in *peace*, and that this shall bee the portion they shall receiue from the Lord after all their labours and trauailes, *peace* at the last. This may serue to reprove those that flatter their owne soules, and secure themselves that they shall dye happily, though they haue neyther care nor conscience to liue holily; faine would they with *Balaam* dye the death of the righteous, but they will neuer yeelde consent to liue the life of the righteous: they would faine ake the part of the godly in their death, that by no meanes care for their spirit in life. Oh how is these mens madnesse to be mourned for, and their ignorance and obstinacy to bee pittied, poore soules they deceiue themselves? This will neuer bee; men cannot liue like sinners and dye like Saints,



Saints, *They that sow to the flesh, shall of the flesh reape corruption.* Gal. 6.6

Were it not madnesse in a man that after hee hath sowed cockle and darnell in his field, at Haruest time to thinke hee shall reape good Wheate? euery man would condemne this man of madnesse and extreame folly. Oh my brethren, let vs take heed wee prooue not such fooles one day, *Be not deceived, God is not mocked, whatsoever a man soweth, that shall he reape*: Dost thou go on in thy finnes, in thy prophane course of vncleannesse, drunkenesse, swearing, Sabaoth-breaking, &c. and yet thinkest to dye in peace, this is altogether impossible? I will say to thee, as sometimes Iehu sayd to the messengers of Iehoram, *What hast thou to doe with peace, so long as the whoredomes of thy mother Je-*

2 Reg 9.22

Zabell

*Label remaine?* So what peace can there be at thy Death, so long as thy whooredomes remaine, thy drunkenesse, vsury, oppression remaine? it is grace in life that hath the promise of peace in death.

*Vse 2.*

*Gallar. 6.*

The second vse is for matter of instruction vnto the godly, that they be not weary of well doing, for in due time they shall reape, *if they faint not*. Let not the godly bee discouraged in their worke in Gods Vineyard; what though they beare the heate and burthen of the day, the euenning commeth when they shall rest; the Lords penny; this peace at last will make amends for all, and then wee shall see and confesse with the Apostle, that *these light and momentary afflictions beere*, are not worthy of such recompence of reward. Look eill

to the end of wel-doing, *peace at last*, this shall be thy portion.

James 5.7.

In the meane time doe as the husband-man doth, waite for the pretious fruite, and haue long patience. Thy labour shall not be in vaine in the Lord, after all the boysterous stormes in this life, wrestling against sinne, Sathan, and thy owne corruptions, here is Gods promise gone out of his lips, that can no more sayle, then himselfe cease to be true. *Thou shalt haue peace at last.*

Thirdly, seeing the Lord hath promised *peace* vnto his seruants at last, and that a good life brings with it ever a good Death: Hence wee learne what to conceiue of the despairing words of GODS Seruants in time of some sore assault and temptation, *When the waters enter into their Soule, that God hath forsaken*

Use 3.

Psalm. 77.

Roma. IX. 1

saken them, and that hee hath forgotten to bee gracious; that he hath shut his louing kindnesse in displeasure, that GOD hath no mercy in store for them, and the like. Namely, that these are but words of distemper, not of reason and of iudgment; for will God cast away his people? God forbid. Such may be the nature of the disease, that turning vp into the braine, may cause such a distemper for the time present. But mans changeable tongue can neuer alter GODS decree, which is vnchangeable; hee hath sayd it, *That the end of the vpright and iust man shall bee peace at last*, and who shall hinder it? shall Sathan lay any thing to the charge of Gods chosen, when God doth iustifie any? no, no, we are more then Conquerours through him that loued vs, and there-

therefore let vs learne to iudge aright of our brethren in their deathes, and let not our iudgement bee weakened, or charity fayle, when they are put to cry out as before; but looke wee vpon their liues, if they appeare to haue beene godly and religious, and that they haue made conscience of holy duties: remember wee euer the Lords promise, *The latter end of that man shall bee peace.*

The last thing wee are to take notice of, from the authority of this Scripture, is, that if *peace* be promised of the Lord vnto the *vpright and iust man*, *The end of that man shall be peace.*

Then on the contrary, there is *no peace to the wicked*, whose liues haue beene gracelesse, their Deathes haue beene comfortlesse, what though the *Wicked*

*Dott. 6.*  
Wicked  
men can  
haue no  
peace in  
death.

ked flourish in this World, waxe  
 Job 21.8,9 old and grow in wealth? what  
 though their houses bee peaceable  
 and without feare, and the rod of  
 GOD is not upon them? what  
 though they spend their dayes in  
 pleasure, they shall suddenly to  
 Job 21.13. hell, saith Job? There is no peace  
 Eia. 57. vlt. to the wicked, saith my God.

The Doctrine then will be  
 cleare.

That wicked men in Death  
 can haue no peace. Those that  
 in the time of their life haue had  
 no care nor conscience to get  
 grace into their soules, when  
 sicknesse comes, and Death ap-  
 proacheth, must needs bee voyde  
 of all true comfort. Salomon hath  
 excellent sayings to prooue this  
 Doctrine; When a wicked man  
 dieth (saith he) his expectation  
 perisbeth, and the hope of his power  
 shall perisb. And Job hath a say-  
 ing

ing to the same purpose, *What hope hath the Hypocrite though he hath heaped up riches, when God taketh away his soule?* meaning thereby indeed, that he hath no hope left him. What ioy then can there bee in a wicked mans prosperity & what comfort can there bee in such a *peace*, as hath ruine and destruction attending vpon it. What ioy had *Belshazzar* in his banquet, when in the midst of his cups hee beheld the hand writing vpon the wall, containing in it the sentence of his finall downefall? *His thoughts were troubled* (saith my Text) *his ioynts were loosed, and his knees smote one against another:* his company could not comfort him, nor his dainty Dishes refresh him, when his conscience was vp in Armes against him. The rich man in the Gospell was very

Iob 27.8.

Daniel 5.

Luke 12.43

D ioyfull

Lukex 12. 20

oyfull and gloried in his plenty, promised much peace to his soule; but wee see how suddenly this glory of his is damped with this newes, *This might they will fetch thy Soule from thee.* No heauier newes could come to him that had his portion in this life, then to tell him of fetching away his soule. I might lay heere before your eyes a multitude of examples; Had *Saul* peace? had *Ahab* peace? had *Iesabell* peace? had *Iudas* peace? *No, there is no peace to the wicked.*

Take all the pleasantest delicacies that the earth may affoord, and offer them to a condemned wretch going to execution, will he glut himselfe with them, and fall to them with an hungry appetite? No, no, hee will answer thee, I can take no delight in these



these things, for I perceiue that present death waiteth for mee. So, euen so is it with a wicked man; and so shall it be with him in the last dayes, though his barnes bee full, and his pressles run ouer, though hee can number his Oxen by thousands, and his Sheepe by ten thousands, these cannot adde one iot of comfort to his heauy heart, when Death approacheth hee shall then finde no pleasure in them: for then there remaines for him nothing but a *fearefull expectation of iudgement*. This shall bee the woefull estate and condition of those that put from them the euill day, that will not bee acquainted with GODS wayes, their liues hauing beene dissolute and sinfull, their deaths shall bee wretched and without comfort.

Heb. 10.

*The Reasons.*

Reas. 1.

Iohn 3. 16

First, the wicked want *peace* in death, because they want faith in life; for it is faith, euen faith alone that must giue vs boldnesse and comfort at that day. For thus runnes the promise, *God so loved the world, that whosoever beleueth in him should not perish, but haue life euerslasting.* But wicked men beleue not in him, the Word of GOD cannot worke vpon their hearts, it is but as seed cast vpon stony ground, as appeares by the hardnesse of their hearts, and therefore being without the Couenant, no maruaile though they partake not of the Promise.

Reas. 2.

Secondly; the prerogatiues and priuiledges of Gods people would bee much infringed, if there were no difference betwixt the wicked and the godly, if they were

were but so blessed in their deathes, as they seeme prosperous in their life, then might the godly say, that they *had cleansed their hearts in vaine*. But now in that the hope of the wicked doth perish, and in death they beginne to partake of misery, whereas the godly after all their tryals and trouble shall then haue peace. Herein standeth the difference betweene them. *The wicked shall bee cast away for his lewdnesse: But the Righteous hath hope at his Death*. For the time of this life wee see that commonly wicked men enioy their pleasure and are full, whereas Gods seruants are afflicted, and suffer want, and therefore the Iustice of God requireth that their conditions should bee changed on both sides. The pleasure of the one to be turned into payne;

Psalme 73

Pro. 14-31

and the sorrow of the other into comfort: for if there were not a day of refreshing vnto the godly, of all men they were most miserable. And if there were not a reckoning day reserued for the wicked, of all men they were most happy.

Elay 28.

Mat 7 21

This serues first of all to awake the Carnall man, which is euer singing the sweete ditty of *Peace* vnto his Soule, that seemeth to haue made a league with death, and to be at an agreement with the graue. Ah poore Soules, there is a day comming when the Lord will disannull this agreement, and this drunken *peace* shall bee dissolued, when Death shall once lay vpon them his arest, what will it auaille thee to cry, *Lord, Lord?* Thou maist cry till thy tongue cleaue to the roose of thy mouth, thou mayst  
howle

howle vpon thy bed like a Wolfe,  
 and yet the Lord will stoppe his  
 eares that hee will not heare thy  
 cry, and that because *thou hast* Prou. 1.  
*despised instruction*, and when  
 the Lord sought vnto thee, and  
 offered grace vnto thee, thou  
 wouldest not heare him. There-  
 fore his Recipricall Iustice re-  
 quireth, that thou shouldest cry  
 and call vnto the Lord, and he  
 shall not answere thee. This is  
 a most fearefull condition thus  
 to bee forsaken of the Lord: Es-  
 pecially when in time of distresse,  
 the poore soule shall seeke for  
 comfort. This is Gods iust iudg-  
 ment for the contempt of grace  
 before offered vnto him.

On the misery of this poore  
 creature, that is so pained that  
 hee cannot liue: so vnprepared  
 that hee dare not dye: that goes  
 to bed but cannot sleepe: that

Note.

tafts his meate but will not down: that shifts his roome but not his paine : and as for death which hath already feazed vpon him, his confcience tels him, he is altogether vnprepared for.

This is the condition, and these will be the out cries of those that will not in time bee warned, to feeke to worke out their *peace* be- times in their life time, before it be too late, and their confcience shall tell them, *There is no peace.*

Use 2.

But especially they are heere to be reprov'd, that liue in hope that the time of their death will beget hope : They know that they haue beene vile, wretched, and desperate finners, without grace and goodnesse, and that they haue from time to time dispised Gods patience and long suffering, that should haue led them to Repentance, vnto all manner

manner of licentious living : this they know , and that they haue presumptuously , even against knowledge and conscience resisted the Lord , hardning their own hearts against his ordinance : this they know . Yet they trust they say , at last to haue repentance for all , and so be saued : Their owne conscience telleth them that their estate is damnable , and if the Lord should at this instance of time call them to account , they must needs perish ; yet poore Soules they presume of Repentance at the last .

But how can such as haue spent their dayes in the seruice of sinne and Sathan , thinke that death will proue so good vnto them ? Are Thieves and Robbers , and such like offenders bound ouer to the *Assises* , to the end they may receiue honour or shame ?

shame? to be put into the Commission and taken vp into the bench, or not rather to receiue Iudgement, and to bee executed according to their demerits? Oh take heed thou deceiue not thine owne soule herein! Many thousands are now in hell, and there shall suffer the paines of the damned for euermore, that had these purposes to haue cried God mercy at last. Remember this when I am gone, that it is grace in this life, that brings *peace* at last.

Note.

I know the Diuell will still perswade vs to play with our sinnes, but in the meane time our sins will not play with vs, we run dayly iato Gods score, and the greater our debts, the deeper Repentance at last.

If *Moses* had not slaine the *Egyptian*, the poore *Ebren* must haue perished. *Saul* fauoured the life

of



of *Agag*, but it cost him his owne life. If those five wicked Nations had not beene destroyed, before the *Jewes* had seated themselves in the Land of *Canaan*, where had beene their *peace*? Seeing then that the case is so dangerous, let *Agag* be slaine, the *Canaanits* cast out, and the *Egyptian* put to death. I meane let vs kill our sinnes, and breake off our iniquities by repentance, that so we may procure our *peace*, doubtlesse then shall wee possesse our soules in *peace*, while we liue here, and end our dayes in *peace*.

Which the Lord grant  
vnto vs all, for his  
Son Christ Ie-  
sus sake.

*Amen.*

FINIS.



# Christs Preparation to *His Owne Death.*

Delivered in three Sermons  
vpon the two and twentieth  
*Chapter of S. Luke, the 39.*  
*40. & 41. verses.*

The Third Impression, revised  
and newly corrected by *Samuel*  
*Smith*, Minister of the  
Word of God at *Prittle-*  
*well in Essex.*

Heb. 5. 8.

*And though he were a Son, yet lear-*  
*ned hee Obadiance by the things*  
*which he suffered.*



LONDON,  
Printed by NICHOLAS OKES,  
1634.

THE  
JOURNAL

OF THE  
WOMAN  
SUFFRAGE  
CONVENTION

HELD AT  
NEW YORK  
IN THE  
MONTH OF  
JULY

1848  
AND  
PUBLISHED  
BY  
THE  
CONVENTION

NEW YORK  
1848

PRINTED BY  
J. B. LIPPINCOTT & CO.



To the Christian Reader,  
the increase of all saving

*knowledge in our Lord Iesus*

CHRIST;

**C**hristian Reader,  
when I first began  
to lay pen to pa-  
per, to write these  
Lectures following, I intended  
the prosecution of the whole sto-  
ry of Christs Agony, Appre-  
hension, Arraignment, Cō-  
demnation, Passion, Resur-  
rection and Ascension; as  
they follow in the story of the  
Gospell.

Gospell. But haue many waies  
 bin bindred in the worke, prin-  
 cipally by sicknesse: wherein for  
 late yeares, I haue beene much  
 exercised. And now not know-  
 ing whether life and health wil  
 permit mee to finish the whole,  
 I thought good to suffer these  
 few Lectures to come to light.  
 Desiring (if the Lord will) to  
 adde more vnto them, and to  
 make the same hereafter more  
 perfect. I heartily confesse, not  
 without my thankesfulnesse to  
 God, that my poore labours in  
 this kinde, haue hitherto found  
 such a gracious acceptatiō with  
 the Church of God, aboue al ex-  
 pectation or desert: as I haue

To the Reader.

no small encouragement still, to  
spend some few houres, at some  
time in this kinde ; reioycing if  
by any meanes it may doe good  
in Gods Church. And ther a-  
ther doe I desire to continue  
these labours still ; because as  
the wise Merchant, when he  
thrives not well at home, he ad-  
ventures farther abroad : So,  
our commodities lying on hand,  
& few feeling the want of them,  
having many that cheapen,  
but few that buy. Our congre-  
gation hath beene so long beat  
vpon by the Word that with the  
Israelites fulnesse, hath bred  
fulsomnesse. Have we not rea-  
son the when fishes waxe scarce

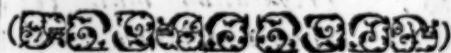
The Epistle, &c.

on the /boare, to lanch out farther into the depth? and reioice too in this, if in this barren age, by any meanes we may do good. Now the Lord prosper his own worke, direct our hearts aright, and blesse the labours of his seruants, to the glory of his Name, and the good of his Church. and thus desiring thy Prayers, rest,

Thine in the Lord Iesus,  
*Samuel Smith.*

*Prittlewel this 10.  
of March, 1620,*





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The



## The first Sermon,

LUKE 22. 39.

*And he came out, and (went as he was wont) to the Mount of Oliues, and his Disciples also followed him.*



Although the whole course of the life of our blessed Saviour were nothing else but a continuall suffering, even from his Birth vnto his Death: Our sal-

E 3

uation

Mat. 2. 16

uation being then let on toote when hee was first persecuted in the Manger by *Herod* : yet the worke of our Redemption was neuer in hand throughly, till the time grew on that his Passion did approach; before this time hee hath performed but that part of his Prophetical office, going about to instruct the people of the *Jewes* in the way of life and saluation. And what a tender care hee had thereof, how diligently hee trauielled from place to place, preaching in all their Cities and Synagogues, teaching them the right way to the Kingdome of God, and exhorting them to Faith and Repentance that they might bee saued, the whole Story of the Gospell doth most plentifully declare.

Many were the practices, and dangerous

dangerous were the plots that were vsed to intrap him; but as *Salomon* sayth, *In vaine is the snare of the Fowler layd before the bird that hath wings*: for euermore with the wings of his Deity and prouidence hee fled from them all, till the appointed time be come; and now of his owne accord hee ascendeth to Mount Oliuet, to pray and contemplate alone.

Pro. I. 17.

And hauing retired himselfe into the Garden of *Gethsemane*, hee findeth little comfort there; for now the time is come of his passion, that all things that were spoken concerning his death and sufferings should be accomplished.

In his Passion, as it is layd downe in this and the Chapter following, wee haue two things to be considered.

§ 1 His Preparation to his Passion.

§ 2 His Passion it selfe.

In his preparation we have three to be considered of vs.

1 The place where it began; *Garden.*

2 The persons hee tooke with him; *Peter, James, and Iohn.*

3 What hee doth: *He prayeth.*

And first of all for the place where he began his Passion: It is sayd here that he went to the Mount of Oliuet, *and when hee came to the place:* these words are cleared by *Mathew: Hee went to the place called Gethsemane:* vnto this Garden doth our Satiour now resort, not to the end that he might hide himselfe, and so escape

Mat. 26. 36

escape from the *Jewes*; for that is cleared by Saint *Iohn* when he saith; *That Iudas which betrayed him knew the place, because hee oftentimes resorted thither with his Disciples.* So that it was not for feare of Death, that **CHRIST** now resorteth to this Garden; for then hee might haue made choyce of some fitter place for such a purpose then this Garden was: But this he doth because Christ knew full well that now the time of his Passion was at hand, and that hee would most willingly now yeelde vp himselfe thereto.

*Iohn 18.2.*

Now then in that Christ fore-seeing that the time of his apprehension and death was neare, hee so solemnly prepareth himselfe thereto, we are taught this Doctrine: That every Christian

*Doct. I.*  
Euery  
Christian  
must pre-  
pare for  
death.

Eſay 38.1

Heb. 9. 27.

Pſal. 90. 12

Christian muſt uſe a godly preparation for the day of his death: and to this end the Lord ſent his ſervant the Prophet vn- to good *Hezechiah*, with this meſſage from the Lord, ſay- ing, *Set thy houſe in order, for thou muſt dye, and ſhalt not liue.* Dye wee muſt, it is Gods decree enſtald in the Court of Heauen, neuer to bee recalled: *It is appointed for all men once to dye;* death ſpareth none, neither age nor ſexe, no age nor condition of men whatſoener, can bee ex- empted.

Pray we then with the Pro- phet *David Teach vs O Lord to number our daies, that we may ap- ply our hearts vnto W ſedome.* What, ſhall the Son of God him ſelte make ſo ſolemne preparati- on for the time of his death, and ſhall wee bee ſo beſorted and

b l i n e l



blinded with the things of this life, as to forget death, which of all other things ought most to be remembred and thought vpon? The whole life of a Christian, what is it but a continuall meditation of death, to teach vs *To dye dayly*, and not to set our whole loue and liking on this world, which wee must shortly leaue.

1 Cor. 15.

Will a man alway be patching and peeing that tabernacle which is pitched but for one day? Oh! what folly then were it to bestow dayes and moneths and yeares, in plotting and plodding for this world and the things of this life, seeing we must so quickly leaue them and be gone? It was the commendations of the wise Virgins that they provided against the coming of the Bride-groome; they were

Mat. 25. 4.

Gen. 41-35

were perswaded and did beleue that come hee would, and that without Oyle there was no entering; and this made them so prouident for themselves to provide afore-hand. Thus godly *Ioseph* in the plentifull yeares provided against the scarcitie and famine came. And the necessity of this godly preparation afore-hand, will appeare the better if wee consider the reasons.

Reas. 1.

First, because when death comes, the greatest matter that did euer concerne vs, will then bee in question, to wit, the eternall saluation or finall damnation of our soules. Now we see when men haue a cause to be tryed, and an action to be determined of, that may eyther concerne their persons or goods, how carefull are men in

in such a case to prouide against their day of hearing? they will haue their euidences read, they will produce their Witnessees, search Records, and vse all possible meanes ( I would, at all times direct and honest ) that the matter may passe on their sides. Oh! how much more carefull ought we to be in this great matter betwixt God and our soules? Here is a title to be tryed, appeare wee must in person, there is no counsell to bee entertayned; for so saith the Apostle, *All must appeare before the tribunall seate of I E. SVS CHRIST*, that euery man may receiue the things which he hath done in his body. so that he hath done. whether it bee good or euill. Much more concerneth it vs then, to prouide against that day shall come.

2 Cor. 5. 10  
Reu. 20. 12

Another

*Reas. 2.* Another reason which may  
 serue to enforce this duty vpon  
 vs, is, because if wee prouide not  
 before, it will then be too late to  
 repent, to pray, and to beg for  
 pardon; the gates will then bee  
 shut, and too late it will be to  
 pray, *Lord, Lord, open to vs.*  
*Mat. 25. 11* It was too late that the Rich  
 man cryed, *My tongue, my*  
*Luk. 16. 42* *tongue*; hee should heere haue  
 cryed, *My soule; my soule*; he  
 desired too late a drop of water,  
 that would not in time giue a  
 crumme of bread: he should haue  
 beene mercifull in his life time,  
 and haue prepared against the  
 day of death; for as *Dauid saith,*  
*Psal. 6. 5.* *In death there is no remembrance*  
*of thee, and in the graue who shall*  
*praise thee?*

*Vse 1.* They are here to be reprov'd,  
 that of all other things will not  
 suffer the meditation of death  
 once

once to possesse their hearts, but if at any time any thought of death doth once enter into them, they presently suppress it, the consideration thereof being so terrible. Oh! my brethren, put not the euill day so from you, which the ordinance of God hath put so neare: walke not alwayes with your faces towards the East, sometimes haue an eye to the West. The Earth is the wombe that hath bried you, and the Earth is the tombe that must receiue you: say not then vnto your soules, *Soule take thy ease, eat, drinke, &c.* but remember that you are mortall, and dye you must.

Luk:12.19

Secondly, this may serue to teach vs to pray earnestly vnto God, that he would giue vs this grace to prepare for our latter end.

vse 2.

Pla. 90. 12

end, for hee must first touch our hearts with the consideration thereof. And therefore *Moses* prayeth, *Teach vs O Lord to number our dayes, that wee may apply our hearts vnto wisdom.* Teaching vs that vntill the LORD doe by his Spirit instruct vs herein, wee shall still remaine ignorant. *Sathan* perswaded our first Parents that they should not dye at all: now *Sathan* thinkes that too grosse a temptation to perswade vs vnto, seeing wee see by experience that dye wee must; yet he perswadeth many that they shall not dye yet, and herein he preuailes. Oh! pray we then, that the Lord would open our eyes that wee may see our owne frailty, that dye we must, and one day giue vp an accompt vnto him; that so wee may  
euer

ener thinke of this day of our dissolution, and in some weake measure be prepared for it.

*And he came out, and went (as he was wont) to the Mount Oliuet, and his Disciples followed him.*

**S**Aint Iohn hath it, *Hee went forth with his Disciples ouer the brooke Cedron, where was a garden.* Io. 18. 1.

This brooke Cedron was a water which ran betweene Ierusalem and the Mount Oliuet, in a little and low valley, a very smal brook and in time of drouth was vsually dry. Hither Christ often resorted with his Disciples into this *Garden*: to this end, as some Diuines obserue; that as the first *Adam* sinned in the *Garden*, so the second *Adam* should suffer

2 Sam. 15  
23.

F in

in a *Garden* : And as the first *Adam* finned by a *Tree*, so the second *Adam* should suffer on a *Tree* &c.

*As hee was wont*, Christ kept his accustomed place, although he knew that there he should be taken. Thus did some of the Martyrs ; although they might haue fled, yet they would not. So then wee see, Christ went into the Mount, not to hide him-as hee might haue done ; but hee went to bee taken, as to a place free from tumults, a place well knowne vnto the *Jewes*, and that CHRIST oftentimes came and resorted thither.

*Doct. 2.*  
Christ's  
death voluntary.

From whence wee may obserue, that Christ went voluntarily vnto his death. He might haue auoyded it, but he would not : many a time did hee escape  
ont



out of the hands of the malicious and cruell Iewes. When they led him out of *Nazareth*, and brought him to the top of an hill to cast him downe; it is sayd, *Hee passed through the midst of them, and went his way.* Againc, when **CHRIST** told them, that *Before Abraham was, I am*; it is sayd, *They tooke up stones to cast at him: But CHRIST hid himselfe, and went out of the Temple.* At another time, hearing of the malice of the Iewes, it is sayd of Christ that *He left Iudea, and departed into Galile.* And at other times, when they sought to take him, he escaped their hands. But now he useth no meanes to escape their hands; but goes into the *Garden*, a place well known to them there to be taken. And herein appears the infinite and admi-

Luke 4.29

30.

Iohn 8. 39

Iohn 4.3.

Ioh. 10.39.

table loue of CHRIST I E-  
S V S ; who being the onely be-  
gotten Sonne of his Father,  
deare vnto him, and lying in  
his bosome : That notwithstanding,  
he should take our Nature  
vpon him, and so willingly lay  
downe his life for his Church,  
and to suffer the most shame-  
full, ignominious, and cursed  
death ; the death of the crosse  
for vs.

Gen. 22.

The loue of *Abraham* is recor-  
ded for eternall memory, in that  
he was content at the comman-  
dement of G O D, to offer vp  
and to sacrifice his onely Sonne,  
in whom the promise was, that  
all the Nations of the Earth  
should bee blessed : but if this  
loue of *Abraham* be compared  
to the loue of Christ, it is but  
a drop of water in comparison  
of the Ocean Sea : so infinite, so  
inutter-

Io. 3. 16.

inutterable, and vnspeakeable, was the loue of Christ, that rather then we should perish eternally, hee would take this curse vpon him.

The consideration of this vnspeakeable loue of God, and Christ, towards vs wretched forlorne, and miserable sinners, should make vs cry out with Da-

*uid : Lord what is man, that thou so visitest him? or the son of man, that thou regardest him?*

And with the same Prophet to say : *O LORD what shall I render vnto thee for all thy benefites, for this vnspeakeable loue shewed on mee a most wretched sinner? I will receiue the cup of Saluation, and call vpon the Name of the Lord. I will pay my vowes which I haue made vnto him, to loue him, to beleue in him, and to obey him.*

*Ps. 1.*

*Psal 8. 4.*

*Pl. 1:6. 12. 13.*

Vse. 2.

Rom. 12.1.

Againe, seeing Christ Iesus hath so exceedingly loued vs, that so willingly hee gaue himselfe to suffer death for our sakes; here wee are taught to bestow our selues, bodies and soules and all vnto God: for from this ground doth the Apostle exhort vnto this duty, when he sayth: *I beseech you brethren by the mercifulnesse of God, that you giue vp your bodies a living sacrifice, holy and acceptable vnto God.*

And sith Christ Iesus hath bin content to leaue all pleasure and happinesse in heauen, to suffer all misery and calamity vpon earth for our sakes: let vs in loue and recompence vnto him (vnlesse wee will shew our selues most vngratefull) bee content not onely to forsake all pleasures, profits, and preferments which  
may

may draw vs from the loue of  
G O D but also be content to  
vndergoe all miseries and ca-  
lamities for his sake, when  
hee shall lay the same vpon  
vs.

Lastly, seeing Christs calling *Vse 3.*  
was to dye for his Church, and  
to be *our Pasceuer sacrificed for* *1 Cor 5 7*  
*vs*, and in that he died so willing-  
ly and readily, neuer seeking  
meanes now to escape as before  
he had done; because now his  
time was come, and the time of  
his suffering approached: here  
Ministers and all Christians are  
taught to performe the duties of  
their calling willingly and cheer-  
fully. They whose calling is to  
preach the Gospell of Christs  
Kingdome, that they performe  
the duty of this calling willing-  
ly and cheerefully, as Christ did,  
whose calling was to die for sin-

ners. They that are called to the estate of Magistracy, eyther in Church or Common-wealth, Christs example may still preach to them, and tell them they must performe the duties of the same willingly. And this Doctrine of willing and cheerefull obedience, doth concerne all other estates and degrees of men, whether they be husbands or wiues, parents or children, maisters or seruants, &c. all must looke vnto Christ, and learne of him to performe the duties of their callings willingly and cheerefully, *Who was obedient to the death, euen the death vpon the Crosse, &c.*

Mat. II. 26

*Obiect.* If we were to be taken, and to suffer for the Gospell, whether might wee goe to the place, as Christ did here, where we were sure to be taken?

*Ans.*

*Answer.* Christ had an houre, and so haue euery one of vs; and when his houre was come, he fled no more: he knew that this was the appointed time of his suffering. He knew that *Iudas* would come thither into the *Garden*, with a company of men of Warre: and yet of set purpose hee came thither to bee taken: his houre being now come, hee fled no more. So in that we doe not know our houre is come, we may flie: but if we doe know with Christ, that our houre is at any time come, then wee may not flie.

*Obiect.* Indeepe Christ did know his houre, but how shal we know that our houre is come?

*Answer.* When our calling requires that wee should dye for the Testimony of the truth, and for the setting out of Gods glory,

*Ans.*

*Obiect.*

*Ans.*

Maister  
Perkins on  
the Creed.

ly, then are we to die. But if our life may bee more for Gods glory, we being not strengthened to die, and that our departing bee not contrary to our generall calling of a Christian, wee may flie.

And thus much for the first part of the preparation of Christs suffering, the place where it began, the *Garden*.

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*And his Disciples followed him.*

Second  
part of the  
Preparation  
on to  
Christs  
Passion.

**H**ERE wee see who were the persons that were with Christ at the time of his apprehension. There were eleuen Disciples, but hee tooke but onely three with him, to see, and to be care-witnesses of his bitter agony, *Peter, James, and Iohn*.

It



It is not neede nor conuenient for all people to be called to a Christian afflicted in conscience, or to one in an agony on his death-bed : but some sonnes of *Consolation*, euen such as can skill and speake a worke in due season, are there to be present ; such as can comfort the sicke, and pray for him. For one houre spent well then, when a mans life is almost out spent, may bee more profitable then a whole yeare before ; it may gaine a man the assurance of eternall life and saluation.

The first reason then why Christ left eight, was because it was not so conuenient to haue all the Disciples with him.

Secondly, because hee would haue them kept in safety from the rage of the *Iewes*, who would  
very

very likely haue apprehended them likewise, if they had beene found with Iesus at that time.

*Obiect.*

But why would Christ haue those three with him?

*Ans.*

*Answer.* Surely because hee would haue witnesses to testifie vnto the world the truth of his sufferings: whence we may obserue this doctrine.

*Doct 3*

The Apostles were to be witnesses to Christs Passion.

That the office of the Apostles was, after a speciall manner to giue testimony of Christs Passion, with all the circumstances that belong to the same. It was an Apostolicall speech and manner of preaching, not deriued to any ordinary Pastors or Teachers, to say as S. Iohn doth: *That which wee haue heard and seene, and our hands haue handled, that we testifie vnto you.* And it is sayd, that the Lord gaue

1 Iohn 1.1

gaue vnto the Apostles Great power to giue witnesse of Christ.

Acts. 4. 33

And againe, When the Holy Ghost shall come vpon you, ye shall be witnesses vnto me, both in Ierusalem, Iudea, Samaria, and to the uttermost parts of the earth, yee shall bee my witnesses, sayth Christ, viz. This shall be your office and dignity to beare witnesse of mee, of my Doctrine, Life, Miracles, Passion, Death, Buriall, Resurrection, and Ascension; and of all the things that I haue done, and suffered for mans saluation. Thus it becometh the Disciples to bee witnesses of these things after a more speciall manner, and that for these reasons.

Acts 1.

First, to distinguish betweene the Witnesses of the Apostles liuing in the time of Christ, and the Ministers of the Gospell in  
suc-

Reas. 1.

succeeding Ages : for euery Minister is called of G O D to giue witness to Christ. But yet to speake properly, they are indeede rather Preachers and publishers of things *witnessed*, then *Witnesses*: or if they be *Witnesses*, yet they differ from the Apostles, in that they are not ocular, or *eye-witnesses*, as they were.

*Reas. 2.* Secondly, they were endued with great a measure and proportion of faith : they knew the things which they testified, and of them all S. *Iohn* speaketh thus: *They knew the testimony to be true.* True for the matter, for they deliuered the whole counsell of G O D, and kept nothing backe that was necessary to be known : and true for the manner- for they spake as *They were moued by the Spirit of God*, and therefore

1o. 21. 24.

2 Pet. 1. 21

therefore free and exempted from all errour in their witness, which the Ministers now are not.

This being so, that the Lord would haue his Apostles to be witnesses of all things that hee suffered for mans saluation: then this may admonish all those that are hearers of the Apostles doctrine, what an haynous sinne it is, not to beleue, or to gaine say the Gospell of Christ; for it was not a simple preaching of Christ as an Historicall narration that the Apostles vsed, but it was *such which they had heard & seene*, and gaue out, not onely before the common people, but also before Bishops and Priests, Kings and Councils. Oh then in what a woefull and miserable estate are those which feare not to speake against the Apostles of Christ!

1 John 5.

Christ, and will not beleue these witnesses. Herein they doe not onely accuse the Apostles of lying, but euen Christ himselfe: for so saith that most beloued Disciple of Christ: *If wee receiue the witnesse of men, the witnesse of God is greater, for this is the witnesse of God which hee bare of his Sonne: He that beleueth the Son, hath the witnesse in himselfe: he that beleueth not God, maketh him a lyer, because hee beleueth not the witnesse that God beareth of his Sonne, &c.*

This serues to instruct vs after what manner we are to carry our selues vnder the Ministry of the Gospell, for some haue learned Sathans language, *Paul I know, and Iesus I know, but who are ye?* Surely witnesses to the same truth with the Apostles: for as it is sayd, *He gaue some to be*

bee Apostles, some Prophets,  
 some Pastors, and some Teachers:  
 where wee may see that hee  
 that called the Apostles, cal-  
 leth Pastors, and Teachers. So  
 then the Ministers of the Gos-  
 pell being called of Christ to  
 teach this Doctrine in his  
 Church; whatsoeuer our vnwor-  
 thinesse bee, to heare vs, is  
 to heare Christ; and to con-  
 temne vs, is to contemne Christ:  
 for so sayth our Sauour, *Hee  
 that heareth you, heareth mee, he  
 that despiseth you, despiseth mee,  
 and hee that despiseth me, despi-  
 seth him that sent me.*

Math. 10.

And surely this condemnerh  
 that base esteeme that the world  
 hath of the Ministers of Christ  
 at this day, who of all men are  
 least esteemed and regarded, but  
 hated and persecuted. Well, the  
 Lord at the last will pleade the

G

cause

cause of his true and faithfull seruants : when all wicked and vngodly sinners shall finde when it is too late, that they did kicke against the pricke, when they set themselues against Gods faithfull seruants, who doe their best indeauour to shew vnto them the way to eternall life and saluation.

*Obiect.*

*Obiect.* But why did Christ make choyce of such meane and weake men to bee his Witnessles to all the world, some fishermen, Tent-makers, &c. and not rather of the great *Rabbies*, the rich and wise men of the world?

*Ans.*

*Ans.* It made much for the glory of Christ and his Apostles: It made much I say, for the glory of Christ, in that hee made choyce of illiterate and vnlearned men, and made them so wise by the Wisedome of God,



God, that they were able to put to silence, and to stop the mouths of the greatest Clerks, and most learned aduersaries of GODS truth they met withall. Earthly Kings and Princes can neuer giue wisdom, and therefore they make choice of such as are wise to be of their Counsell: But now CHRIST need to make choice of none such, but will honour himselfe to chuse weake and ignorant men, and of such to make them right wise, and noble, and euery way qualified for his worke.

And againe, heerein hee honoreth his Disciples, who being in themselves meane, weake, and contemptible men, yet vpon their calling receiued such a portion of the Spirit of God, as that they draue the wisest and most learned amongst the Rab-

ACT. 4. 13.  
14.

*bies of the Iewes to admiration. And hence it was that the wise and mighty, seeing the wisdom and boldnesse of Peter and Iohn, and vnderstanding that they were vnlearned men, and without knowledge, they marueiled, and knew that they had beene with IESVS; And beholding also the man which was healed, standing with them, they had nothing to say against it. Now then what marueilous glory did CHRIST by this meanes, win vnto himselfe and his Disciples?*

Secondly, the Lord Iesus Christ by this choyce of his, will put the difference betweene his kingdome and the kingdome of Antichrist. Christs kingdome maintaining the truth of God, is so strong of it selfe, being fenced about with the walles of Gods

Gods speciall prouidence, that it needeth no other prop, it needeth not the arme of mans wisedome, or an arme of flesh to leane vpon. But euen simple, ignorant, and vnlearned men, being sent of GOD, and employed in his seruice, shall by Christ bee able to batter downe strong holds, and to subdue a whole World in short time.

But now come vnto the kingdome of Antichrist which maintayneth nothing but fables and lies, it had neede of all the policy, wit, and learning that can be deuised, to maintaine and vphold it: but their false Doctrine could neuer stand without thesetwo, Policy and power; it stands in neede of the wit of men, and the power of Princes. What thing else hath suppor-

ted that tottering kingdome of Popery (now in the cleare light of the Gospel) but their great flourishing of *wise, learned, and prudent Fathers*? But alas! this is yet too little, I pray you take with you Gunpowder plots, equiuocation, &c. and all shall bee too little in the end to keepe that tottering Religion from falling<sup>got</sup>. But Christs kingdome needeth not these, yet it promulgeth and spreadeth abroad it selfe dayly more and more. Whereas the kingdome of Antichrist being already in a consumption, *By the breath of his mouth shall bee utterly abolished and rooted out at the brightnesse of his comming.*

Againe, in that Christ taketh these three Disciples with him, *Peter, James, and Iohn*, at this time that now hee is to enter in-

in-

to the Garden to wraastle with Gods wrath for sinne, and would not goe alone; we learne hence a further point of Doctrine, namely, that

Solitarinesse is very dangerous. When a man is in great temptations, it is not good to bee alone, company as at other times, so then especially are comfortable; for now hath Sathan more power and aduantage against vs then at other times.

The diuel delights to single vs out alone into desert and forlorne places, that hee may the more easily ouercome vs: Euen as the wolfe labourerth to separate one single sheepe from the rest of the flock, to make it his prey. And therefore saith *Salomon*, *Woe to him that is alone*. Such an one is easily to bee set vpon by

*Doct. 4.*

Solitarinesse dangerous in temptation.

*Eccle. 4. 10*

Gen. 2. 18.

Sathan. And heereupon the LORD saith, *It is not good for man to bee himfelfe alone : I will make him an helper meete for him.*

Gen. 3. 1. 2

Now if it were not good for Adam to bee alone in Paradise whilest hee remained innocent, much lesse now can hee stand without helpe, being wholly corrupted. It was Sathans policy to single out *Eua* alone by her selfe, and then to present vnto her the beauty of the forbidden fruite, which hee would not so easily haue assaied to doe, had she remayned with her husband.

Gen. 34. 1.

2.

2 Sam. 11.

It was when *Dinah* was alone that *Shechem* caught her and defiled her. And *David* was all alone vpon the rooffe of his palace, when Sathan tempts him to lust after *Bethsheba*, and to commit adultery with her. So that

we

wee may see full clearely how many the dangers are, and the occasions of sinne which wee are ready to fall into when we are alone. Sathan knowes that hee hath not strength enough to set vpon many together, and therefore hee will single vs out if it bee possible, that so he may the better preuaile. Yea the greatest finnes, and the most horriblest Impieties that were euer done in the World, were euer plotted and contriued when men were alone; as that of *Eue*, *David*, *Dinah*, and the like. What shall wee say of *Iudas*, hee must first bee all alone before Sathan had his will of him.

Mat. 27. 1

And experience teacheth the truth of this, how many euill and sinful thoughts are ready to enter into vs while we are solitary and alone;

alone; and wee want not examples of many, who being alone haue fallen into many and fearfull dangers.

*Use 1.*

This serues first of all to condemne the Doctrin of the Church of *Rome*, who most highly commend and extoll an *Eremiticall* and *Monasticall* life, for men to sequester themselves from ordinary society, and fellowship, and to liue as *Monks* and *Eremit*s in cloisters, woods, and deserts, as a most excellent estate and condition of life; but of that their example wee haue neither precept nor example in all the booke of God: but wee haue seene by that which hath beene spoken, how such expose themselves to a thousand dangers; yea, what doe they else then tempt God, and as it were dare Sathan to the combate? How-  
foeuer



foeuer, this kinde of life being a perpetuall forsaking of all humane society, is neither commendable in GODS Children, nor warranted in the Word.

Secondly, this may admonish all men to auoide solitarinesse as much as they can, that so they may preuent euen the occasions of sinne. And as for such whose callings are to bee alone, as a Student in his study, a workman in his shop, a trauailer by the way, and the like; they must especially looke to their thoughts, and suffer them not to wander. Take heed of wandering thought, for there Sathan commonly begins to kindle the fire of his temptations. Let diuine Meditations therefore possesse our soules, that so Sathan may neuer find them empty,

*swept*

*Vse. 2.*

swept and garnished. But of all other, *melancholy* persons are in greatest danger this way, and therefore *Melancholy* is called the *Diuels shop*, wherein many times hee worketh much mischief. Such men especially are to take heed and looke vnto themselves.

And indeede this may teach all men to vse their company well, that so it may be the *Communion of Saints*, that we may be ready to support one another, and to helpe them in time of neede. But alas! our company many times is such as may be truly called Sathans snare to catch vs, and sooner are we foyled in their company then being alone: There is now a dayes so much euill example in company

And thus much of the second

cond part of the Preparati-  
on to Christs Passion,  
The third fol-  
loweth.

\* \*

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THE



## The second Sermon,

VERSE 40.

*And when he came to the place, he  
said vnto them, Pray, lest ye en-  
ter into temptation.*

**C**H RIST, as wee  
haue heard before,  
taketh with him  
his Disciples. Now  
in this Verse vnto  
the end of the 46. Verse, we shall  
see what vse he had of his Disci-  
ples in the midst of all his trou-  
bles.

*When*

*When hee came to the place.*

What place was this? *Gethsemane*, the place where Christ should bee apprehended; a place well knowne vnto *Indas*, for hee had often bene there with Christ. And now that the time of his Passion was at hand, hee speakes first vnto the Disciples, that they should haue a care, and vse all holy meanes that they entred not into temptation.

This verse doth naturally diuide it selfe into two parts:

- 1 A duty required: *Pray.*
- 2 A reason to enforce the duty, *Lest ye enter into temptation.*

Before wee come to speake of these, there is something to bee obserued

observed in generall. As name-  
ly, what great care there was in  
Christ Iesus of his Disciples.  
At this time he layes aside for  
a while the thoughts of his  
owne Passion, and begins to  
exhort the Disciples ; for the  
time was at hand that hee must  
now leaue them to the World,  
to the assaults of Sathan, and  
to the rage and malice of wic-  
ked men : and therefore whilest  
he hath time, his speciall care  
is to arme and strengthen them,  
and to prepare them against  
those times should come.

And this care must euery  
child of GOD haue ouer  
them them that are committed  
vnto him. : A Minister ouer his  
flocke, a Maister ouer his family,  
a Father ouer his children ; not  
onely in their liues, but also at  
the houre of their deathes. So  
that

that wee see, that Christs example doth commend vnto all superiours a christian and necessary duty, namely :

That wee regard the 'good estate of GODS Church, that it may goe well with it when we are gone. This ought to bee the care of euery Christian for those that are vnder him.

This duty wee finde hath beene carefully put in practice of the godly from time to time. How carefull was *Moses* that good seruant of God, that the people might not bee left without a guide, as sheepe without a shepheard: and therefore prayeth for a fit Gouvernour that might goe in and out before the people: *Let the Lord God of the spirits of all flesh, appoint a man over the Congregation, that may go in and out before them.* And *Dauid*

*Doctr. x.*  
Wee must regard the good of the Church after vs.

*Num. 27.*  
16. 17.

H

vpon

2 Chro. 28

9.

vpon his death-bed, and immediately after hee had inuested *Salomon* into his Throne and kingdom, how carefully doth hee exhort him? saying : *And thou Salomon, my sonne, know thou the God of thy father, and serue him with a perfect heart, and with a willing minde : for the LORD searcheth all hearts, and understandeth all the imaginations of thoughts. If thou seeke him, hee will bee found of thee, but if thou forsake him, hee will cast thee off for euer.*

Oh what a worthy exhortation was this of *Dauid* to his sonne? It shall neuer dye, but still preach vnto all godly parents and religious children, and tell them both their duties, euer, euer to prouide for the good of **G O D S** Church when they are gone. This appeareth by that of the  
Apostle



**Apostle Peter:** I will endeavour  
*alwayes that you may bee able to  
 haue remembrance of these things  
 after my departure.*

2 Pet. i. 15

**Paul** was not ignorant of this  
 duty, when hee instructed **Ti-**  
**mothy** in this duty, saying; *Watch*  
*thou in all things; suffer aduersi-*  
*ty; doe the worke of an Euangelist;*  
*cause thy Ministry thoroughly to*  
*be liked of; for I am now ready to*  
*be offered; and the time of my de-*  
*parting is at hand.*

2 Tim. 4. 5

6

Thus becommeth it all Su-  
 perious to haue a speciall care  
 of those that are vnder them,  
 that so the Church of GOD  
 may bee provided for, and  
 that it may goe well with it  
 when they are gone, and  
 their Sunne is set vpon them;  
 and for this there is great rea-  
 son.

For first, the Church is our *Reason.*

H 2 mother,

mother, who hath conceiued and brought vs to liue a spirituall life to God. Through her wee haue begun our heaven and happinesse heere, we haue a long time sucked her breasts, and are now growne to be strong men in CHRIST: let vs not then prooue so vnnaturall to forsake her at last. It was Christs care euen vpon the Crosse, to provide for his Mother, and then committed her to the care of his beloued Disciple. Let vs not then shew our selues to bee of so bastardly brood, to cast off all care of GODS Church, which is the mother of vs all.

Jo 19.26.

Vse.

Seeing our care must bee for those that be vnder vs, whatsoever our place or calling be, those that are vnder vs, are to bee thought on, and provided for, that

that so it may goe wel with them when we are gone. Oh that all Magistrates and Ministers, Parents and Maisters, would learne to put this duty in practice! how well would it fare then with Gods Church? We should then leaue a happy posterity behinde vs, and a blessed memory that should neuer rot, and our care and diligence would euer cry and call vnto our posterity to doe the like, and so our childrens children would bee taught to feare the Lord.

This duty belongs to true loue; would God this care were in vs, then should not so many presidents of iniquity, like *Iero-boams*, *finne* and *Baalams* counsell, be left to posterities: then should it not be sayd, *The Fathers haue eaten sowre grapes, and their childrens teeth are set on edge.* Then  
H 3 should

should the arguments of Papists and Atheists bee easily answered, that say they worship their Fathers gods, and follow the steps of their predecessors. But remember, that as *Baalams* curse was renewed vpon him a long time after hee was dead, euen because others followed his sinne: So shall our bodies and soules bee condemned to more intollerable paines & torments, because the losse of our liues will breede the losse of them that come after.

This is the duty of all, all must prouide with Christ here for the soules and saluation of all that are vnder them. And this duty must wee doe in health, this wee must doe in sicknesse, and this we must doe in death, and so shall we glorifie our God both in life and death. Thus did godly  
*Iosuah*

*Iosuah* teach his household to *serue* the Lord: and thus did *Abraham* teach his children and seruants the feare of the Lord: and this must we doe if wee will approue our selues to bee the children of faithfull *Abraham*. And thus much for the generall view of this Scripture; namely, the great care that was in our blessed Sauiour for the good of his Church when he was gone.

Deu. 11. 19.

Gen. 18. 19

First part  
the duty.

Mar. 5. 37.

*Pray that yee enter not into temptation.*

**T**HESE were the beloued Disciples of Christ, vnto whom Christ spake, yea, they were such that Christ honoured aboue the rest, and had them with him at certaine speciaall times: and when *Iairus* Daugh-

Mat. 17. 1.

ter was rayfed from the dead, when CHRIST was transfigured vpon the Mount, and in this place, and now at this time, to bee witnesses of his Passion; yet vnto them doth hee direct this speech, *Pray that yee enter not into temptation.*

Doct. 2.

The best  
stand in  
need of in-  
struction.

Hence wee obserue this Doctrine, namely : That the best that are, stand in neede to bee instructed. Who more highly in GODS fauour then these beloued Disciples, and who might profit more in the knowledge of CHRIST and Salvation then they had done? Yet CHRIST directs his speech vnto them, *Pray that yee, &c.*

Yea, there is none so holy, so learned, so wise or religious, but neede further reformation, and had neede to be called vpon and put

put in remembrance by the Lords seruants, for an Increase and growth in Piety and Religion. *David* was a man after Gods owne heart, yet he stands in neede of a *Nathan* to schoole him for his fault hee committed. *Zerubbabel* was a valiant Prince, ~~one~~ that highly honoured the LORD, and yet *Haggai*, the Lords Prophet must come vnto him, to set him forward about the building of Gods house at *Ierusalem*. A man would thinke that they which had such a measure of grace and piety should neede no more: but alas! though a man had neuer so much knowledge and grace, yet vnlesse hee bee called vpon dayly, and bee *strengthened with all might*, he can stand no long time together. As a staffe in a mans hand so long  
as

2 Sam 12.

Ezra 3.

Col. i. 11.

Deu. 6. 7.  
Num. 15.  
38.

as hee holdeth it, it stands, but if he take away his hand it falls to the ground incontinently : Euen so vnlesse the Lord reach forth his hand to support and helpe vs, we cannot but fall.

Deu. 11. 18

1 Tim. 3.  
15.

2 Pet. 1. 12

2 Pet. 1. 4.  
25.

*Timothee* was a most rare young man, more like an Angell then a man, yet hee stands in neede of helpe : and *Paul* must write vnto him two Epistles to admonish and to put him in minde of his duty, to teach him how to behaue himselfe in the Church of GOD. And for this cause the Apostle *Peter* telleth the faithfull in his time, that he would neuer be negligent to put them in minde of their duty : though they had knowledge, and were established in the present truth. And againe, the same Apostle calleth vpon the

*Iewes*



Iewes to ioyne vertue with vertue, &c.

And *Iude* telleth vs that it is needfull for vs to bee better instructed, and to be put in minde of that which we doe know. I might alledge diuers examples more for the confirmation of the truth of this Doctrine; as that of the Prophet *Dauid*, howsoever a very deepe Scholler, knowing more then his teachers: yet hee was so blind in some things, that hee was more like a beast then a man, as he doth confesse of himselfe: *So foolish was I and ignorant, I was a beast before thee.* And that of *Paul*, that howsoever hee was a sanctified man, farre about others, yet in this he bewaileth his estate very much, crying out of himselfe: *The good that I would I doe not, but the euill that I would not, that do I.* But the

*Iude* 5:

*Psal.* 119.  
99.

*Psal.* 73. 23

*Rom.* 7. 19

rea-

reasons that follow will make the same more euident and cleare vnto vs.

Reas. 1.

Iam. 3. 2.

Iob. 9. 20.

1 Ioh. 1. 10

First of all, there is much drosse in the purest gold, and many imperfections in the most regenerate, and that in all the powers and faculties of soule and body. The iust man falls seuen times a day, and as the Apostle saith, *In many things wee sinne all.* Iob was a maruellous holy man, and yet saith he, *If I iustifie my selfe, my mouth shall condemne me. If I put forth my selfe for a perfect man, he will proue me a wicked doer.* And the Apostle saith, *Who so saith that he is without sin, is a lyer, and the truth is not in him.* So then there is sinne in the godly as well as in the wicked: we haue sucked corruption from the breasts of our mothers, and the worke of our regeneration is not presently

ly perfected in vs, but by degrees ; which shewes in what great neede wee stand of others helpes heere. Itake no comfort to vncouer the nakednesse of worthy *Patriarchs, Prophets*, and other holy men of God ; who when God but for a time, did leaue them vnto themselues, most fouly did stumble and fall, and lay a long time in their *sinnes*. Yea, there is none so holy, or so morttified here, but through Sathans subtilty and temptation, may fall from that good begun in them, and breake off the worke of their Sanctification : for so much doe the words of the Apostle import vnto vs, *Let him that standeth take heed lest he fall*. And the like is againe in another place : *Thou standest by faith, bee not high minded, but feare*.

Secondly,

1 Cor 10.  
12.

Rom. 12.10

Reas. 2.

1 Cor. 13.

9

Secondly, wee are ignorant in many things that concerne vs, the Lords worship, and our owne peace : *Our knowledge is but in part*, and as our knowledge is, such is our obedience : for wee cannot haue more obedience then knowledge.

So then this being the estate and condition of the best of Gods Seruants here, that their knowledge is *but in part* : it followes that they ought to submit themselves to the Word, to godly instructions, Christian admonitions, and wholesome reprehensions. For none so good, but others may finde that amisse in them, which they cannot in themselves : the best garments must bee brushed, the finest linnen washed, the sweetest Gardens weeded, and the best Christian heere admonished

monished and warned.

Last of all, it is the will of God thus to humble his Seruants here with their wants and imperfections, that so they might the more earnestly long after the perfections of grace that shall bee in the Kingdome of Heauen. *Reas. 3.*

This may serue first of all, to admonish vs not to bragge and boast of our broken seruice we performe vnto God, but euer to be humbled with our manifold wants and infirmities. It is the Diuels policy to make vs overweene of our selues, and make vs presume wee are that which indeed we are not; and all to bring vs to confusion: hee knowes that a man is neuer nearer to shame, then when his heart is lifted vp with a vaine conceit of his owne worthinesse, power, and strength: *Vse 1.*

Pro. 16. 12  
18.

as Salomon saith : *Pride goeth before destruction, and an high mind before the fall.*

Stand not vpon the perfection of thy Wisedome, Knowledge, or strength. *Patriarchs* haue fallen, *Prophets* haue fallen, *Apostles* haue fallen, Angels haue fallen : what are we then that wee should bee proud in our selues, and despise the instructions of ~~others~~ : Let vs preach, and pray, and labour with neuer so entire affections in our callings, yet still wee are vnprofitable seruants ; more still is left vndone, then done, and that which is done, is done in great weakenesse and imperfection. Oh then ! farre be it from Gods Seruants, that they should hate or despise instruction, but rather shew themselues thankfull vnto those that shall any way helpe them

them forward in any Christian duty, and instruct and teach them how to goe forward with the **L O R D S** worke : such are to bee highly honoured and regarded of vs, and not despised.

Secondly, this may teach vs *v/se. 2.*  
not to despise any, though they seeme to bee inferiour vnto our selues ; because ~~God~~ can make them instruments of much good vnto vs. Our Sauour Christ was euer louingly affected towards those that were of an humble minde. When that good *Centurion* had that base conceit of himselfe, that hee thought himselfe not worthy that Christ should come vnder his roofe : oh ! how highly doth our Sauour commend of him ; *I haue not found so great faith, no nor in Israel ?* It is a  
I great

great fault in our dayes, too too common amongst vs, that we prize the spech according to the speaker, and the worth of the gift according to the worth of the giuer.

James 2.

If the Minister be meane and poore, let his exhortations be neuer so holy and pure, men lightly regard them: this is as Saint *Iames* saith, *To haue the faith of our Lord Iesus Christ in respect of persons*: But if wee did truly consider how vnable wee are of our selues to doe any thing which is good, it would make vs more lowly in our owne sight, as also to esteeme better of those, be they neuer so meane, that shall any way helpe to fit vs to any Christian duty. And thus much from the nature of the persons whom Christ doth instruct here to pray; they were the



the blessed Disciples of Christ :  
 so that we plainly see that the  
 most righteous and holiest that  
 are, whilst they liue here, haue  
 neede of instruction.

*Pray, lest yee enter into tempta-  
 tion.*

**W**Ee are here further to  
 consider ~~in~~ the first  
 part of this Scripture, how  
 Christ would haue his Disciples  
 prepared for temptation, and  
 secondly by what meanes they  
 should prepare themselues, name-  
 ly, by prayer.

Wee will first of all consider  
 what that *temptation* is which  
 Christ here meaneth, and second-  
 ly of the meanes to auoide it.

First, this word *temptation* is  
 diuersly taken; to tempt, is no-  
 thing else but to try & to proue.

What tēp-  
 tation is.

I 2 Some-

Gen. 22.1

Sometime God tempts vs for a good end, and then temptation is taken in the good part: and thus God tempted *Abraham*, that is, God did proue *Abraham*. Not that God by this meanes doth get any knowledge of that hee was ignorant of before, but that his gifts and graces in his children should be made manifest.

Iam. 1.14.

Sometimes againe our owne lusts tempt vs; as Saint *James* saith, *Every man is tempted when hee is drawne away of his owne concupiscence*, and this is euer sinne.

Besides these the diuell tempts vs, and this third kind especially is heere to bee vnderstood in this place. And so the same is in that petition of the Lords prayer, *Lead vs not into temptation*. This temptation is a malicious

cious stirring of vs vp by Sathan vnto some sinne.

Sometimes Sathan as a roaring Lyon, sets vpon vs and tempts vs. *Be sober and watch, for your aduersary the diuell like a ramping and roaring lyon, &c.*

Reu. 12.  
1 Pet. 5. 8

And thus hee comes terribly vpon vs, setting fearefull things before vs.

Sometimes hee comes vnto vs like a Serpent in deceit, and thus hee tempted *Euah*.

Gen. 3.

Sometimes he comes like an Angell of light, and like a Church man vseth faire perswasions, saying, *What will you not doe as your Fathers did? this is the ancient and old religion: and thus Sathan will seeme to bee a religious and deuout diuel. Sometimes againe Sathan tempts vs by offering profits, commodities and pleasures: All these will*

*I giue thee (saith Sathan to Christ) if thou wilt fall downe and worship mee. He will sometimes pretend religion, sometimes compassion, sometimes sobriety, and the like; that fighting thus as it were vnder Christs colours hee might the more easily preuaile: Pray, lest ye enter int to temptation. it is one thing to bee tempted, and another to enter into temptation. To bee tempted by, Sathan simply, is no sinne: and herein also is a difference betweene tempting by Sathan and by our own lusts, for to be tempted with our own lusts is sinne, because it is within vs. Enah had not sinned if shee had not consented to Sathans temptation, and so haue beene overcome.*

Gen. 3.

To bee led into temptation  
and

and to enter into temptation, are both to bee overcome by prayer, as our Saviour teacheth in this place. It is a fearefull thing to dispute with Sathan, or for a weake Christian to dispute with *Hereticks*; weake Christians are not to reason with them, God hath commanded the contrary; wee are to say with CHRIST, *Auoide Sathan.* It is sayd, *The tempter came and tempted Christ.* Sathan is not a tempter, but the Tempter: except thou yeelede thy heart to Sathans temptations, it is no sinne to be tempted of and by Sathan; for Christ was tempted by Sathan, and yet he did not sinne.

*Obiect.* Whether is it lawfull that wee pray, that wee bee not tempted?

*Ans.* It is not lawfull so to  
I 4 pray,

Mat 4 3.

*Obiect.*

*Ans.*

pray, for it is good for vs to bee tempted, and they are as necessary for vs as our meate and drinke. But wee must pray that wee doe not *enter into temptation*, that is, that wee be not ouercome by temptation; as thus to say, Good Lord, let vs not be ouercome by temptation, let not our lusts ouercome vs, let not our ~~corruptions~~ *corruptions* preuaile.

The heart of a Christian man is like a well fenced City, which can neuer bee ouercome but by traytors within, as ignorance, couerousnesse, pride, lust, &c. without which traytors Sathan can neuer ouercome vs. No man is hurt but of himselfe; so that if Sathan ouercome vs, it is thorough our owne corruption, it is because wee let him in. O then! let vs *pray that we*  
*enter*

enter not into temptation.

Now then, in that aforehand our Saujour thus prepareth his Disciples for these temptations, wishing them to pray that they be not led into them, wee learne this point of Doctrine, namely, that preparation must bee made against the time of tryall come. GODS children they are seldom free from temptation here in this life, but for the most part one followeth vpon the necke of another, euen as *Iobs* calamities came vnto him; the ending of one being but the beginning of another: had not *Iob* thought on them before, hee could neuer so patiently haue borne them; but saith he, *The things that I feared are come vpon me.* It seemes they were thought on by *Iob* before this time, and this was it that

Doctr. 3

Preparation must be made before temptation come.

*Iob* 1. 5.

*Iob* 3. 25.

that made him so well to endure  
so sore assaults.

Wee are to looke for nothing  
all our life time, but a continu-  
all entercourse of temptations,  
perpetuall warfare ; there is  
no part of our life wherein Sa-  
than letteth not some trap to  
catch vs, so that we are not  
to bee secure and carelesse, but  
very vigilant and watchfull: ma-  
ny tryals are to be vndergone  
of vs here, and many assaults  
to bee withstood, before wee  
get the victory to bee free.  
This made our Saniour to be  
very carefull herein, preparing  
his Disciples against his depar-  
ture, because he knew there were  
euill dayes and hard times at  
hand, against which times vn-  
lesse they were prepared they  
could neuer looke to stand out  
against Sathan. Thus it pleaseth  
the



the Lord to order the life of a Christian here, that *thorough many afflictions wee must enter into the kingdome of God*. This is represented to vs in Christ our head, who through manifold trials and temptations entred into glory. And the more grace a man hath, the more commonly assaulted by Sathan. Christ telleth ~~his~~ Disciples that Sathan had the greatest spite at them of all other men: And *Peter* because hee was an excellent Apostle, one that was euer forward to acknowledge Christ, a worthy pillar in the Church of GOD, therefore Sathan singles him out from the rest, and giues him a very sore soyle, as wee shall see hereafter.

The first reason may be taken from that of the Apostle *Peter*,  
Be

Act. 14.22  
Pf. 34.19.

Mar. 16.16  
17, 18.

Reas. 1.

*1 Pet. 5. 8* Be sober and watch, for your adversary the Diuell like a roring lion goeth about continually seeking whom he may deuoure.

*Reas. 1.* Here is the first reason taken from the nature of Sathan: hee is our sworne enemy, and the end of all his temptations are to deuoure vs: hee is like a cunning theefe, hee hath often marked our houses to see where they are weakest, there to breake in vpon vs, and to rob vs of all the treasure of grace that the Lord hath vouchsafed vnto vs; so that if we make not preparation afore-hand, we may suddenly be surprised like the people of *Laiſh*; but if wee be prepared, well we may bee the more secure.

*Judges 18.*  
*Reas. 2.* Secondly, as wee haue a most dangerous enemy without vs, who seeks by all meanes possible to

to breake in vpon vs, and to enter the castles of our soules, whether at the doores or at the windowes, the eyes or the tongue, hand, or foote; where wee are most weake, there hee will bee sure to make his entry.

So wee haue a more dangerous enemy within, and that is our heart, as deceitfull, yea, more deceitfull then *Sathan* himselfe: for *The heart is deceitfull aboue all things, who can know it?*

Jer. 17.

So that it behooues vs to be watchfull. For the matters of this life, wee are wise herein: that if wee had a wicked and theeuish seruant, that sought opportunity to rob vs, we would haue a speciall eye vnto him continually, and the rather because hee was within the house with vs, and therefore more dangerous then without.

But

But if wee were sure that wee had about vs a seruant that were so faithlesse, as at any houre in the night to let in vpon vs our deadly enemy that sought our blood, wee would be marueilous heedfull vnto him. Well this is our case, we haue such an vntrusty seruant within vs, our owne hearts; they will bee ready at any occasion to let Satan in vpon vs: Oh then, how carefull ought wee to bee to looke vnto them, and to feare them?

*Reas. 3.*

A third reason may be taken from God himselfe, for how doe wee know the Lord will deale with vs, when he shall finde vs so remisse and carelesse? He hath required that wee should euer watch and stand vpon our guard, and that because wee doe not know how, when, or where  
Sathan

Sathan will set vpon vs. Sure wee are that wee must to the combat ; neuer any of Gods seruants escaped, no not *Adam* in the time of his innocency, nor Christ Iesus himselfe, much lesse may wee looke to escape. Oh then, how doe wee know the Lord will deale with vs, when wee make light account of his commandement ? May not the Lord most iustly manacle our hands, and giue vs ouer to our selues, and deny vnto vs the gracious assistance of his Spirit ? that whereas wee had before some liberty and freedom of spirit to call vpon his name, to withstand the assaults of Sathan, and in some weake measure to walke vprightly before him : that euen now for the neglect and contempt thereof, not being watchfull, not preparing  
against

against the time of temptation, and for not calling vpon him for his ayde and comfort, he giue vs ouer to Sathan, and leaue vs to our selues, and that most woefully for euermore? And this may the LORD doe as a iust recompence and reward of sinne, that would make so light account of that he saith.

*Reas. 3.*

This Doctrine serues in the first place to reprove and condemne such desperate and carelesse sinners, as make but a tush of what God commandeth; nay doe they not glory in their shame? making their boast that they were neuer tempted; No, they thanke God, the Diuell neuer troubled them; they know not what this temptation meaneth you speake of. Ah poore soule, if this be thy ioy which  
most

most of all should cause thee  
to feare what a case thou art  
in, it is a signe that the *strong*  
*man armed* hath taken possession  
of thy house, that is, of thy  
soule, that hee holds thee  
thus in peace. A Dog doth  
seldome barke against those of  
the Family, neither doth a King  
lift vp a Sword against his loy-  
all Subiects; but if they rebell  
against him, then presently he  
raiseth vp a power to subdue  
them: Euen so thou being  
one of Sathans family, one of  
his loyall Subiects, captiuated  
vnder sin and Satban, and at  
his becke to doe his will, no  
maruell Sathan holds thee in  
this damnable security; where-  
as if thou werest a Disciple of  
Christ, and diddest belong vnto  
his Fold, thou shouldest bee sure  
to finde Sathans rage against

Luk. 11.21

K

thee.

thee. So that wee see that most men ought to bee farre from ioying in their present estate, being free from temptation, as that it should minister vnto them great cause of feare, that they haue not as yet any part in CHRIST IESVS.

*Vse 2.*

Secondly, this may informe vs what is likg to bee the end of those that put from them the euill day, that are euer crying, *Peace, Peace*, and neuer thinke of this combate that they are to fight with sinne and sathan, vntill such time as Sathan steale vpon them, as vpon naked souldiers, and so destroy them both body and soule. Would God such carelesse and retchlesse sinners would looke vpon the children of this world, & learne to bee wise betimes. But who sees



sees not that they in their generation are wiser then the children of Light? In the time of rest and peace they can trayne and muster, and vse many other Martiall exercises; And to what other end, then to prepare themselves for the battaile, when they must to it indeede? Oh that we could learne to be wise by their example, in a greater danger then the losse of our bodies are; namely, in the danger of the losse of our soules: And in the time of peace<sup>100</sup> and tranquillity, meditate vpon the euill to come.

Let vs now take vnto vs the *Whole armour of God*, that so we may be able to resist in the euill day. In all things, and at all times, let vs watch and stand vpon our guard: when wee eate and drinke, take wee heede lest

Eph. 6.11.

K<sup>2</sup>.

our

our table become a snare vnto vs ; when wee are about the workes of our callings, and exercised about the workes of Religion, still, still must wee bee prepared for Sathan ; for in things neuer so holy and lawfull in themselves, will Sathan seeke to draw vs into some sinne. Oh the dangers are vn-speakeable that a poore Christian is in euery moment : and therefore both the Disciples and euery Christian had neede to bee put in minde of this Duty of godly and holy preparation.

*Vse* 3.

Lastly, this may serue for the great comfort of those that are much tempted and set vpon by Sathan ; let not such bee too much discouraged in themselves, as to call into question Gods loue vnto them, because they are

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are so sorely buffeted by Sathan. No, no, it is rather an argument of Gods loue; for whom God loueth most, the Diuell hateth most; yet in the meane time, vntill the LORD will deliuer vs, hee hath promised that *His grace shall be sufficient for vs.* So that though Sathan rage, and they haue many infirmities in them, which humbles them and casts them downe; yet in the end they shall get a finall victory ouer sinne and Sathan, and all the enemies of their peace.

2 Cor. 12.

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*Pray, lest yee enter into temptation.*

**A**S wee haue before considered what temptation is, and how euery Christian ought to

*Prayer.*

A meanes  
to auoyde  
temptatio.

prepare himselfe thereto. Now we are to consider the meanes to to be vsed, eyther to preuent temptation before it come, or being come, to get out of the same; and that it is here sayd to be Prayer.

*Pray, lest yee enter, &c.*

Mat. 26. 41

Prayer is a remedy against Sathans temptations; and in time of temptation a Christian is then especially to vse Prayer. Wee are taught this in that diuine Prayer of our Sauour, to pray against temptation.

Doct. 4

Prayer forcible against temptation.

Prayer is a messenger sent vnto God for helpe, when a Christian is in trouble: It is not a messenger vnto King *Saul*, but vnto the King of kings, So then our instruction is this: that

Prayer is a forcible meanes against temptations. Christ cōmands

mands vs to vse it, as heere in this place, so also in that holy Prayer of his, *Lead vs not into temptation.* This duty was of old excellently set out by the *Israelites* going to battaile: as the people were to goe armed and to fight; so the Priests were to goe with silver Trumpets and to sound.

Num. 10.9

And this same sounding did imply earnest and hearty prayer; and the successe thereof we may see in that battaile fought betwixt the *Israelites* & the *Amalikites*: for while *Iosuah* and the people were fighting, *Moses* lifting vp his hands supported by *Aaron* and *Hur*, they preuailed agaynst them; and this was a figure of their inward prayer and spirituall combate, they were to fight against sinne and Sathan. This seruient praying vnto God,

Exod. 17.9

is like the crying in a house when theeues haue beset it: for as crying will force theeues away, so Prayer doth scare Sathan away; for by Prayer there will such helpe come in, that Sathan cannot withstand.

Eph. 6. 18.

Prayer is part of that spiritual armor, by the which we withstand Sathan. *Pray continually*, saith the Apostle. This gift of Prayer, and the reuerent vse thereof, is it that giues strength to our faith and our hope: and I take it indeede to bee a thing impossible, that either that Christian who is diligent in Prayer, should be weake in Faith, or in any grace; or that grace should abound where there is a neglect of Prayer. *Pray, that yee enter not into temptation* saith Christ, appointing it indeede to bee the onely

onely remedy against temptati-  
on. *viz.* Bee yee carefull in the  
performance of this duty ; pray,  
oh pray, and still pray vnto God  
to increase your faith, to con-  
found Satan, that so yee may  
withstand his force and temp-  
tations to sinne. And hence it  
is that one sayth well : Pray, and  
sinne if thou canst. Noting in-  
deede what a speciall preserua-  
tiue Prayer is against temptati-  
on.

Let vs then flye vnto GOD  
by Prayer for strength and assi-  
stance, and of this wee shall be  
sure, either to haue the tempta-  
tion remooued, or else receiue  
that answere made to *Paul*; Bee  
*content Paul, my grace is sufficient*  
*for thee.* And howsoever hee  
doth seeme vnto vs many times  
not to heare vs, yet farre bee it  
from vs that wee should call the  
truth

2 Cor. 12.9

truth of his diuine promises in question.

It is alas, the case of many, that if they be exercised with any sore affliction or temptation, happily at the first they will sue and seeke vnto the Lord by prayer; but if comfort and deliuerance come not by and by, many times they fall off from seeking to the Lord, to seeke to the Diuell and his instruments, to Witches, &c. This sheweth that they neuer in all their liues prayed in faith, they neuer truly beleued the promises of God, in that now in time of neede they want all true Christian patience, to waite for the accomplishment of them. Would to God, I wish, this were not the state of the Children of God themselves, sometimes to faile in this duty: who, when the Lord delayes to  
heare



heare them for some small time,  
how ready are they to shewe  
their impatiency in these or the  
like speeches? I haue often cal-  
led vpon God, and made my  
humble suite vnto him for com-  
fort, but as yet I finde none. I  
will tell you, my beloued, the rea-  
son why he wil not, nay, he ought  
not to heare vs: because we doe  
not remooue our impiety, infide-  
lity, and vncharitablenesse; let  
but these three be remooued, and  
whatsoener you shall aske in my  
name, sayth Christ, *my father wil  
giue it you: Aske still, Seeke still,  
Knocke still*, but be sure it be with  
Faith, and thou shalt be sure the  
Lord will heare thee: for by true  
prayer, the eare of God is tyed to  
the tongue of man. First, if the  
Lord doth not heare thee, its not  
alwaies a token of his anger, if  
that the Lord giue thee his  
grace

grace still to persist in Prayer, and to call vpon him, that thy perseuerance in Prayer, is a more excellent gift and a greater mercy then the thing it selfe that thou entreatedst or prayedst for.

Secondly, in that the Lord delayes to grant thy request, it may be, there is in thee some sin that is not yet truly repented of. And then no maruell the Lord heare thee not, in that thy sinne hath raised vp such a cloud betwixt thee and Heauen, as that thy Prayers cannot pierce it to come into GODS presence.

Thirdly, because the Lords delight is to heare vs call vpon him; and thus he deferred to answer the *Cananitissh* woman in the Gospell, because he was delighted with her; *Haue mercy on*

*me*

*me O Lord, thou Sonne of David.*

This was a pleasing sacrifice to Christ, and because hee tooke delight in it hee would not prevent her, but shee must still cry *Iesus, Iesus*, after him; but in the end, *her labour was not in vaine in the Lord*, she had her request and desire.

And lastly, the Lord many times delayes to answere our Prayers, to this end that we may the better prize that grace wee pray for: whereas if the Lord should presently answere our requests, we should too lightly esteeme of his heauenly graces. And thus the Lord dealt with his seruant *Moses*: the Lord was purposed to spare his people, yet when *Moses* prayed for them, the Lord seemed not to regard his prayer; nay, he saith further, *Let me alone that my wrath may waxe*

Exo. 32. 10

waxe hot against them, for I will consume them.

Verse II.

This was to inflame the affection of *Moses*, and to make him the more earnest vnto God in prayer; which indeed he was, and therefore sayth; Oh Lord why doth thy wrath wax hot against thy children, which thou hast brought out of the Land of *Egypt*? These things being well and truely considered of euery one of vs, may serue to comfort and strengthen our faith in Gods promises, notwithstanding for a time he may seeme not to answer vs at first.

Reason.

And the reason which may inforce this duty vpon vs, is, that GOD who hath ordayned meanes of safety and protection agaynst Sathan, hee will in no wise crosse his owne ordinance, but with all care and conscience will

will haue vs to waite and attend on them ; without the reuerent vse whereof, his promise is not to protect any, ~~no~~ not in blessing vs in our temporall affayres of this life : *For all things are sanctified to vs by the Word and Prayer.*

And therefore wee reade that when *Israell* was to fight against the *Philistines*, *Samuel* prayed. The like we see in *Asa*, *Iehosaphat*, and *Hezekiab*. Now then if in fighting against flesh and blood, Gods seruants were euer carefull to adde prayer vnto the other meanes they vsed, then how much more ought we so to do in our spirituall Combates against sinne and Sathan? Christ wisheth heere his Disciples to pray : he practiseth the same himselfe, in his Agony, *he prayeth.* And *Paul* when hee was buffered with

2. Sam. 7. 9

2 Cor. 12.

with the messenger of Sathan, *prayeth*. So then remember this, that God and his Ordinances euer goe together: so then seeing God will doe nothing without vs, wee must arme our selues and fight; and because wee can doe nothing without God, we must *pray*.

*Vse.*

The vse of this Doctrine serues to direct vs how to behaue our selues in all our affaires in this life, whether they concerne soule or body, namely euer to be mindfull to pray vnto God. Pray for armor, pray for strength, pray for wisdome, pray before the fight, and fight and pray; and without this duty of Prayer be performed of vs, no good blessing can be expected.

But especially when thou art tempted vnto sinne, cry now vnto the Lord by thy Prayers. Art thou

thou tempted? now is the time  
to pray and to call for helpe, for  
the Diuell is busie about thee.

This is our blessed Lord and  
Sauours counsell, pray lest yee en-  
ter into temptation: and this was  
Christs practice, hee prayed, and  
the Lord sent an Angell from  
Heauen to comfort him. Pray,  
oh pray, and if thou wantest  
helpe, the Lord will send his An-  
gels vnto thee, pray, lest you en-  
ter into temptation. Oh it is good  
counsell of Christ, and blessed  
are those that follow it! we haue  
other counsell vnto this end, the  
which the Spirit of God giues  
vs by his seruants the Apostles:  
as that of *Iames*, *Resist the Diuell*  
*and he will flie from you*; and that  
of the Apostle *Peter*, *Be sober and*  
*watch, for your aduersary the diuel*  
*like a roaring lion goeth about conti-*  
*nually, seeking whom hee may de-*

*Iames 4.7*

*1 Pet. 5.8.*

L

uour.

*mony.* It is not for nothing that the Spirit of GOD is so earnest with vs to resist Satan ; for Satan if hee bee resisted , hee will play the coward , hee is like the dunghill Cocke : or an Irish Souldier, he will hardly abide the second brunt.

*Vse 2.*

Secondly, seeing prayer is so forceable a meanes to resist Satan, this shewes the most wo-  
full and miserable estate, in which wicked men are, which cannot pray: they are as a company of naked men before a band of armed souldiers ; for no impenitent , rebellious or hard hearted sinner can pray: for as *Salomon* sayth, *He that turneth away his eare from hearing the Law, euen his prayer shall be abominable.* Hee wants fayth which should make his person and his  
sacri.



sacrifice to bee acceptable ; being hardened in his sinne , and obeying not the will of GOD revealed in his Word, he cannot with any comfort pray for himselfe : nay rather, his prayers when hee prayeth , doe rather incense the Lord to further wrath against him.

Oh then ! let wicked men consider well betime of their estate how naked they are, and how vnable to withstand Satan ; that so they may repent and get sayth into their soules : and then they shall finde much sweetenesse and comfort in prayer, and be armed with strength from aboue against siane , Satan , and their owne corruptions.

And last of all, this may serue  
for the great comfort and consolation of those which finde a

*use 3.*

L 2      dead-

deadnesse and dulnesse creeping vpon them in this holy exercise of prayer. Let not such be too much discouraged in themselves; if so bee they doe truely strue against them. Oh ! it is the case of many to be too much cast downe and discouraged in themselves, when such a dulnesse and deadnesse creepes vpon them, when they should performe this duty of prayer vnto God. But tell me, doest thou strue against these, art thou displeased with them? and doest thou sigh and grone vnder these thy infirmities, and desirest to be eased ?

This then is thy comfort, that euen those sighes and grones of thine are hearty prayers vnto GOD, and well pleasing vnto him. And this wee may see true for our comfort and reioysing

sing heerein, by the example of good *Hezekiah*, who was so oppressed with griefe, that hee sayth, *Like a Craine or Swallow, so did I chatter, I did mourne like a Dove.* This was the case of this good King and holy seruant of the Lord; and what, did not the Lord regard him? Yes, this, this was an acceptable Prayer with the lord.

Euen so let this bee well remembred of vs, that the very sighs and groans of our hearts when wee are so sore oppressed that wee cannot pray, shall bee an acceptable sacrifice vnto the Lord, and the Lord will answer them. And surely this is an excellent comfort to be thought on by all gods seruants, which many times find a deadnesse and a dulnesse creeping vpon them in prayer. It

shall neuer hinder Gods blessing, so long as they are displeased with it, and doe strue against it.

\* \*

\*

L 4 THE



## The third Sermon.

VERSE 41.

*And hee was drawne aside from  
them about a stones cast, and  
kneeled downe and prayed.*

**C**Hrist as wee haue  
heard, when he en-  
tered into the Gar-  
den, the first thing  
hee doth hee chu-  
seth out three of his Disciples,  
*Peter, James, and Iohn*; and he cal-  
leth them aside from the rest,  
to the end that as these three  
were witnesses of his glory, in

L 4

that

that his glorious *Transfiguration* vpon mount *Taber* when *Moses* and *Elias* appeared vnto him. Euen so the same Disciples should be witnesses of his humiliation, and of that his maruelous deiection in the Garden. And as before he had instructed them what they should doe, namely *pray* lest they enter into temptation: So here our Sauiour putteth that in practice which hee had enioyned to his holy Disciples, he himselfe prayeth.

In this Verse } 1. The place  
we are to note } where he prayed.  
these three } 2. That hee  
things: } prayed.  
              } 3. The manner  
              } of his prayer.

Before we speake of these three  
particu-

particulars, it shall not bee a-  
 misse that we obserue something  
 in generall; and that, from this  
 practice and example of our Sa-  
 uiour, namely that as before he  
 had instructed his Disciples,  
 what they should do before ten-  
 tation came, *pray, pray*, that  
 they might not *enter into temp-  
 tation*. So heere like a good Ma-  
 ster, hee putterh the same in  
 practise himselfe, beeing now to  
 combate with Satban, and the  
 heauy wrath of God his Father,  
*he Praieth.*

His example teacheth a most  
 necessary and Christian duty,  
 namely,

That all Superiours must put  
 that in practise which they cri-  
 ioyneth their inferiours, lest that  
 bee sayde of them which was  
 sometimes said of the Scribes and  
 Pharisees, *They bind heauy bur-  
 thens,*

*Doct. I*

Superiours  
 must put  
 in practise,  
 that they  
 inioyne  
 their infe-  
 riours.

*Math. 23. 4* *they, and grievous to be borne, and lay them on mens shoulders, but they themselves will not moue them with one of their fingers.* Christ doth not so here, but as he had carefully admonished his Disciples to the conscionable vse of prayer as a speciall meanes against temptation, so hee here putteth the same in practice himselfe, being now at this time to enter combat with Sathans and with the wrath of God his Father.

And indeede they are the best teachers that can teach from their owne experience, and propound themselves as examples to the people to follow. It was no final commendations for the Apostles to say, *walke as wee haue vs for examples.* And indeed then is a Minister, or Teacher fit to reforme others when



when hee is first reformed himselfe: for as true loue begins at home, so true Religion reformeth at home first, and alwaies conscionable reformation begins at a mans owne heart. This is carefully practised by good King *David*, who when he came to his Kingdome, first of all hee reformed his owne person, hee began there first: secondly, hee then began to reforme his Court and Family: and thirdly, the common people. *I and my house* (sayth *Iosuah*) *will serue the Lord.*

Ps. 101. 1, 2

Iosu. 24. 15

These and the like examples whereof the Scriptures are full, serue to confirme the truth of this Doctrine vnto vs, That all superiours must practice that themselves which they exhort others vnto. Especially the Minister, hee must be more then a  
Prea-

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Prea-

Preacher, hee must bee a doer also, a guide, a good man, not onely a director, but a guide also to goe before; singular holinesse must bee written in their foreheads, and there must bee speciall graces in their hearts. It behoues them not onely to haue about them *Aarons* bells to sound, but also the sweete smell of Pomegranates, that so their life aswell as their Doctrine may preach vnto the people: for when this is wanting in a Teacher, how can Gods worke goe forward, when as they pull downe as fast with the one hand as they build with the other? And their Doctrine which may saue others, the Lord will one day bring it in as a bill of inditement against them.

And this curse indeed is vpon  
such

such hypocrites, that seeing, they perceiue not, and speaking the word of truth to others, they heare it not themselves. And their doome shall be, *O thou wicked servant, out of thine own mouth thou shalt be iudged.* And againe, *What hast thou to do to take my ordinance into thy mouth, seeing thou hatest to be reformed?* This shall bee the Lords plea against the wicked at the last iudgement. And againe, that of the Apostle Paul, *Thou that teachest another, dost thou not teach thy selfe?* Ministers they are the Lords Stewards. Now a Steward in distributing vnto others, doth withall partake himselfe of the same. Their Doctrines, Instructions, Admonitions, Exhortations, must bee such, as that in euery one of them they themselves may haue share, and that they shew

Math. 19.

Ps. 50. 16.

Rom. 2. 21

Vse.

shew themselves forward in such duties whereunto they exhort others; oherwise, they shal proue but like *Noahs* carpenters which framed an Ake for others, by which they were saued, but perished themselves. It is true indeed, that men ought especially to looke vnto the doctrine of their Ministers; for if they teach well, that is the hearers; and if they liue well, it is their owne: so that they ought to take that which belongs vnto them; namely, wholsome doctrine, and leaue vnto the Minister that which is his, his godly life

But who seeth not that examples moue more then precepts? And men are too too ready to pry into the life of their Minister: so that his care ought to be so much the greater, that there

there may bee an happy harmony betwixt his doctrine and his life : and then shall his exhortations leaue a notable impression in the heartes of his hearers when he himselfe doth practise and daily performe that hee teacheth others.

The Reasons of this point are these.

First, because it is Gods commandement, that euery man doe answer the trust the Lord hath reposed in them. Now then we see in the fourth Commandement, that all superiours are first of all themselves to sanctifie the sabbath, and to feare the Lord : and then they are to see that all that are vnder them doe the same likewise. And indeede, whence are the disorders of so many amongst vs? Came it not to passe through Superiours, that

Exo. 32. 10

that they themselves giue no better example but are vneformed.

Reason 2

Secondly, it is the greatest ornament, and that which most commends a Minister of Christ, in regard of the execution of his office that he himselfe practiseth that which hee teacheth others. Surely it is the greatest prayse that can be given to any that a Minister himselfe do performe the duty of praier, and all other the duties of faith, repentance, & obedience, vnto which he exhorteth others. This is it that setteth an edge vnto his Doctrine, when hee himselfe makes a conscionable vse thereof. This (saith Paul) is required of a Steward, that hee bee found faithfull; that is, so to vse his Talent bestowed on him, to the best aduantage of gaining glory

1. COR. 4. 2



to Christ, and of good to his people; and that chiefly in the performance of such duties as concerne himselfe, hee doth answer that trust that is reposed in him. These things might bee further stood on, but let this suffice at this present: wee will answer a question which might arise out of this Doctrine, and then proceede to the Vses.

*Objection.* Whether may an vnregenerate Minister saue and conuert a man, seeing his life doth not any way answer his Doctrine?

*Object.*

I mooue this question the rather, because many can scarce bee perswaded to heare such, whose liues are scandalous, and practise not what they teach. In resolving this doubt, it is far from mee to consume any in an euill course that are of the Mi-

M            nistry,

nistew, which make knowne vnto others the true meanes and direct way vnto Heauen, and yet themselues will not walke therein. Yet I know no restraynt in the Scripture, why they may not be meanes of conuersion, and of much good vnto others: and my reasons are:

I.

First, the prayse of a mans conuersion must wholly bee ascribed vnto God, and not vnto man; whereas this conceit would much ascribe it vnto man. The blessing which Christ hath promised shall accompany his word, Sacraments, and holy Doctrines, dependeth not vpon the person of the teacher, but on the ordinance of Iesus Christ; neither in themselues are the worse in a bad mans hands, no more then a true mans peece of gold in the hands of a Theefe. Wee must  
not

not haue the Doctrine of our Lord Iesus Christ in respect of humane and sinfull persons, for the defiled and spotted life of the Minister. But if hee sit in *Moschayre* (bee he Pharisee, or be hee an Hypocrite) hee must bee heard.

Then secondly, that speech of the Apostle serues to instruct vs heerein; who seeing many false Apostles to teach, not purely, but of Enuy and Pride, disdayned them not, but sayd, *I reioyce that Iesus Christ is preached any manner of way.* Hee knew that if Christ Iesus were preached, some would lay hold on Christ, and bee called out of the estate of Heathenisme and Gentilisme, and though they did not profit themselves, yet they might be the instruments of much good in Gods Church.

2.

Phil. 1. 15.  
18

M 2

Thirdly,

3.

Thirdly, the Ministry of the word is Gods owne ordinance, and the power of it stands not in the worth of the messenger, but in the worke of his owne Spirit. Paul may plant, Apollos may water, but God giveth the increase.

1 Cor. 3. 5

The blessing that must accompany Preaching is not given vnto man, but the Lord hath reserved that to himselfe, and will make the same effectuall vnto whom he will. As we see: Let there be neuer so painefull and conscionable a teacher in a place, that Preacheth the Word neuer so purely and diligently, yet all are not conuerted vnder him; some remayne still obdurate and hardened in their sinnes, being couetous men, proud, wicked and prophane as euer before. How comes this to passe? The teacher

ether hee deliuers the Word indifferently alike vnto all, hee Prayes for all, and desires the saluation of all: But heere it is; the Lord hath not yet stricke the stroke, hee hath not sayd to the hearts and eares of those men, *Ephata*; be you opened: and vntill that time (vnlesse the Lord open them) hee reapes no benefit by the Word.

So that if the word be taught, looke not so much vnto the worthinesse of the messenger that brings it, but to God, who alone can make the same effectual. Suppose the Prince should grant his Pardon to a condemned Person; if hee should send it by the hands of the veriest miscreant in his Kingdome, I hope the guilty person would not refuse it. And what were hee that lay at the poynt of death ready to starue,

that would refuse meate though it were brought and presented to him in a foule Platter? this case is the like, letting vs see that the Word in it selfe is not made the worse by his vnworthines who brings it.

4.

Fourthly and lastly, if the Preaching of the Word by vngenerate men, were alwayes vnfuitfull and vnprofitable; why doth the Lord commaund vs to heare them, which we are commaunded to doe, so long as they sit in *Moses Chayre*? Surely euen their words shall not returne in vayne, as the Prophet sayth, but it shall accomplish that worke whereunto it is sent; namely, to be the sweete sauour of Life vnto Life vnto some; and vnto others the wofull sauour of Death vnto Death.

Esa. 55. 10  
11.

Now the vses follow.

This

This shewes in the first place *Vse* 1.  
what great neede there is, that the  
worke of Sanctification, should  
be effectually and truely wrought  
in the hearts of all Superiours, es-  
pecially of those of the ministe-  
ry, that so they might make  
Conscience of practising that in  
themselves which they enioyne  
others.

Surely then this would mar-  
vellously preuaile with men, e-  
specially in our apish age, where-  
in men commonly follow ex-  
ample more then precept. And  
without this there can bee no  
true comfort; they may speake  
of great poynts of Religion, of  
the estate of Gods children, and  
of the cases of Conscience, but  
without any certainty in their  
owne hearts of the things they  
speake, or comfort in themselves.  
And Gods ordinance by our

M 4. weak.

1 Sam. 2. 17

weaknesse in such a mans Ministry, is the weaker vnto vs. The wickednesse of olde *Elyes* sonnes will make the Lords offering to bee abhorred of all the People.

1. Cor. 12

And hence it is that the Diuell laboureth so mightily to flunder the person of the most faithfull ministers of Christ; and that to this end, that their persons being contemned, their Doctrine might bee condemned; and for this cause is he called, *an accuser of the Brethren*. And thus hee hath euer shewed himselfe an enemy vnto the Gospell: either Christs Disciples wash not, or fast not; or Christ himselfe is a good companion, *Iohn* the Baptist too austere and precise; some rub or other Sathan will bee sure to cast in the way to make their Doctrine the lesse welcome.

This



This then shou'd bee a great meanes to stirre vp all GCDS faithfull Ministers to labour for Sanctification, and to bee ever forward in the performance of those duties which they enioyne others.

Secondly, this may teach vs how to know a true Professour: not to deeme him as hee appeareth abroad, but especially looke how hee walketh in the midst of his house. See whether his house bee a Church as *Philemons* was; and whether his walking doth answere his Profession. This will discover what is in man: many haue an excellent gift to exhort and to teach others, yet they themselues liue licentiouslly: an argument they are not sound at heart.

Lastly, let all Ministers and other Superiours know the due season

*Vse 2.*

*psa. 101. 2*

*Phl: 2.*

*Vse 3:*

reason of this weighty duty to teach and exhort others, when he hath done with himselfe. Beginne not with others for to re-prooue them, till thou hast done with thy selfe, and amended thy life; for then thou shalt the better see the moat in thy brothers eye. This will make a man wise how hee dealeth with other mens sinnes, when hee hath had first experience in himselfe, how and after what manner sin was mortified there. Many haue taken great paines to reforme their wiues, children, seruants and those that are vnder them; but their labor hath bin fruitlesse; and that, because they neuer dealt in good earnest with themselues: for the godly, conscionable, religious, and vpright walking of Magistrates, Ministers, Parents, and maisters, doth more pre-uaile

wayle with their inferiours then their Precepts can. And therefore the Apostle *Paul* chargerh *Timothy*, that his conuersation might be an example vnto those that were vnder him, as of loue, Faith, purity, &c. Euen as he had before set himselfe to bee an example or paterne vnto *Tymothy*. And thus much in generall from this same Text, which our blessed Sauour himselfe doth practise that which he enioyneth his Disciples.

1 Tim. 4.  
12

*And hee was drawne aside from them, about a stones cast.*

**T**He first thing that wee are to take notice of, is the place where Christ praied; it is sayd here, *He was drawn from them about a stones cast.* He was  
haled

I.  
The place.

haled and drawne, as it were, by force, euen against his will, hee was drawne from them : that is, from those three Disciples, of whom hee thought to haue had present ayde and comfort, in this his great tribulation. Christ was haled by violence away from *Peter, James, and Iohn*, euen against his will, being very loath to bee pulled from them ; for hee did thinke at this time to haue comfort by them.

In troubles and temptations men are loath to depart from those by whom they haue comfort. And thus was our Sauiour very loath to depart from these three Disciples, as from them from whom hee expected at this time singular comfort : but yet it is sayd heere, *hee was taken from them.*

Whence wee may obserue the  
fickle

fickle state of all wordly things, Christ expected great comfort from these Disciples, against the tediousnesse of Satrans temptations, and agaynst the perplexities of his owne Soule, whenas hee did consider how happy he should be to haue these his beloved Disciples at hand, to comfort him in the midst of all.

And now we may behold, that Christ beeing at the very poynt to enter into his Agony, and to combat with Satban, and the wrath of his angry Father, hee is *drawne aside from them*. From whence wee obserue a profitable Doctrin for our present instruction. That,

Wordly hopes they quickly vanish away, and when wee looke to haue any comfort in them, then they are gone. It is true indeede,

*Doct. 2.*  
Worldly  
hopes de-  
ceitfull.

Christ

Christ knew before-hand what would happen and come to passe, being God : But as hee was Christ, that is, God and man, he had the qualities of a humane body, and the severall passions belonging to the same.

And therefore it is sayd, that whilst he liued heere, he hungered and thirsted, and wept; and heere desired some comfort from his Disciples in the time of temptation; the things manifest, that he was true man, as hee was God. But what, hath hee any comfort from them? No, for it is sayde heere, that at that time hee was haled and pulled away from them.

GOD doth frustrate our hopes in worldly things. What did it profit the *Canaanites* that they had amongst them the sons of *Anack*, Gyants of the earth? that

that such dwelt amongst them, of whom the Spies that went to search *Canaan*, brought newes of: *We have seene the Iunnes of Anack there? they were all destroyed by Iosuah: They and their Cities, and not one Snakim left in the Mountaines of Iudah, and Israel.*

Iosuah 11.  
Deut. 3.

We may reade of *Og the King of Basan*, the onely remnant of those Gyants, that his bed was a bed of yron, the length of it nine Cubits, the breadth of it foure cubits, after the cubit of a man. Yet how often doth the Psalmist sing? *He hath slaine mighty Kings, Sehon King of the Amorites, and Og the King of Basan?* What did it profit the *Philistins* that the monster *Goliath* was amongst them? and what though the staffe of his Speare were like a Weauers beame? He was smit-

1 Sam. 17

ten euen by a childe in comparison of himselfe, comming out agaynst him onely with a shepherds staffe, a sling in his hand, and a few smooth stones in his scrip, comming out against him *in the name of the Lord*. How did the rich miser in the holy Gospel doat vpon his riches, and hauing filled his barnes and his Coffers, sayd to his soule, *Soule eat, drink and be merry; thou hast much goods layd up for many yeares*: but what, did hee finde them to bee such matter of ioy and comfort as hee hoped they would? Surely no, his trust in them deceiued him, for suddenly was hee taken from them.

Luke 12.

Oh the vncertainty of these worldly things! and oh the Vanity of those men that vex themselves with hope of those things they shal neuer obtaine!

th u



Thou mayest look and hope for great things, but take heed thou trust not to them: one hopes for one thing, and another hopes for another; but if we trust to them, they many times proue but a broken staffe, they will deceiue vs in the end. Christ might haue had as much reason to hope for some comfort at this time from his Disciples, as any man liuing of any earthly thing: yet wee see how quickly this hope was dasht; *He is pulled away from them.* It is wisdom then to hope for such things as we may haue, and to ground our hope vpon such a foundation as cannot faile.

This may serue to admonish all Gods seruants to rest onely vpon God and to make him their refuge, and that they learne to fasten their hearts on

*Vse.*

N such

Heb. 11. 1.

such things as the eie seeth not;  
and not to trust on any carnall  
and earthly things which are  
deceitfull: Oh far be it from  
vs that wee should put our c-  
confidence in an arme of flesh,  
but euer to rest vpon God,  
and to beleue vndoubtedly,  
that *all things shall work to the  
best to them that loue God.* It  
wee keep our selues within our  
calling, the Lord wil then car-  
ry vs through all temptations  
and troubles whatsoever; but  
yet if hee do not, but that it  
shall be more for his glory and  
our good, that afflictions and  
temptations lye vpon vs, yet we  
shall then haue much ioy in our  
suffering: far be it from vs to vse  
any indirect & vnlawful meanes  
to come out; or vsing lawfull  
means, that wee trust to them  
which wil deceiue vs, & then our  
hope

hope shall perih : put euer trust  
in God who will bee a towet  
of defence in time of need. This  
the Prophet vrgeth and exhor-  
teth vnto : *Put not your trust in*  
*Princes, nor in any child of man,*  
*&c.* And againe, *trust in him*  
*alwaies, ye people, poure out your*  
*hearts before him, &c.*

Ps. 146. 3, 4

Ps. 62. 3, 9.

True it is, wee are not to re-  
fuse good meanes offered and  
afforded of God vnto vs, but we  
are bound to vse them as bles-  
sings and instruments vouchsa-  
fed vnto vs of God for our  
comfort ; but take wee heed that  
wee trust not too much vnto the  
creature, but rest wholly vpon the  
Creator, in whom wee must con-  
tesse is the power to helpe. And  
sure as I take it, one maine cause  
why God oftentimes blesseth  
not good meanes vnto vs, is be-  
cause we trust in them, robbing

God of his glory, not wayung  
for a blessing at his hands.

---

*And he kneeled downe and prayed.*

**C**Hrist as wee haue heard, had  
he expected comfort from  
his Disciples, at this time he  
had found none : but is taken  
from them, and pray he doth a-  
lone.

Esay 28.2

Psa. 102.

The children of God are  
compelled sometimes to pray in  
secret, as good *Hezekiah* did,  
who turned his face to the wall,  
and there powred out his soule  
vnto God. And this wee may  
behold in the Prophet *David*,  
who being in great trouble and  
anguish of heart, prayed vnto  
God secretly. Yea it is the com-  
mandement of Christ himselſe:

*when*

When thou prayest, enter into thy chamber, and when thou hast shut the doore, pray vnto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly: and indeede, in a secret place, a man at times may pray better, and more effectually, then in some publique places; for in publique places men are to vse decent comelinesse and ordinary gestures.

Mat. 6.6.

But because men many times must of necessity vse extraordinary meanes in praying, they are therefore vrged to betake themselves to some secret place, that there they may euen breake their hearts, weepe bitterly, as *Peter* did; knocke their breasts as the *Publican* did; and cast themselves grouelling as *Christ* did; that so he might make the more

Mat. 26.75

Luk. 18.13

affectionate complaint vnto his Father. So that CHRIST'S example here, doth serue for a direction to all that are in trouble, affliction, or any calamity whatloeuere.

*Use.*

First, a man in trouble, is to vse good men to comfort him.

Secondly, if he finde no comfort by them, hee is (beside his publike deuotion in the Church) to pray alone also,

It is then but a vaine and fond opinion of men, which thinke that prayer is onely to be made in the Church, as though God had onely bound himselfe to be present there; and so would make the Church to be a more holy place for prayer then any else. But indeede, there is no difference of place in respect of Gods presence. Indeeede once *Ierusalem* had Gods Temple, where

where hee had promised in a  
 speciall manner to be present ;  
 and *Sion* was the Lords Hill :  
 But now euery Temple is *Ierusalem*,  
 and euery Hill is *Sion*.  
 Yea, the LORD is nigh to  
 all that call vpon him, and that  
 seeke him in spirit and in truth :  
 the difference of place in respect  
 of Gods presence, is now ta-  
 ken away ; so that *in all places*  
*men may lift uppure hands*  
*vnto G O D without doub-*  
*ting.*

1 Tim. 2. 8

Now followes the second  
 point : that Christ did pray in  
 his temptation.

2 Point

That  
Christ did  
pray.

Christ as hee is the eternall  
 substance of the Father, he praies  
 not, but as he hath made him-  
 selfe lower then God, by taking  
 on him the forme of a seruant,  
 and became like vnto man, in  
 being subiect to many passions,

and afflictions, and so debasing himselfe of his owne accord, is lesse then his father; and so must pray for those things hee stood in neede of. Now was hee humbled with our infirmities; with hunger, thirst, wearinesse, with reaching and preaching, with slanders, and vile reports of the wicked: hee was humbled with this slander, that he was an enemy to Magistracy, a drunkard, and with many reproaches of his kindred: and now the time of his suffering is at hand, and therefore now is the fittest time for Christ to pray. From whence wee learne a notable instruction, namely,

*Doct. 3.*  
Prayer  
remedy  
for all  
sors.

That in all troubles Christians are to resort vnto GOD by prayer: Christs owne example here doth commend this duty vnto vs; being now to

enter



enter into that bitter agony of his, hee doth first of all commend himselfe vnto God his Father by humble and hearty prayer. And thus are wee commanded to call vpon God in our troubles, and are assured therby that God wil heare vs. *Call vpon me* (saith God) *in the day of thy trouble, and I will heare and deliuer thee.* . Thus men are called of God, to vnlade and disburden all their cares into the bosome of God, and are taught to looke for comfort from him alone. And in the conscionable performance of this duty, all the holy and godly seruants of Christ Iesus haue gone before vs. This was the constant practice of *Dauid*, who in all his troubles had recourse vnto God by prayer, when GODS iudgement was gone out against his people for  
his

Psal. 50. 15

Psal. 6.

Psa. 38.

Psalmc 3.

his sinne, hee prayed then. When hee was sicke of the plague, hee prayed : when hee was persecuted by *Saul*, hee prayed. And did not the Lord deale mercifully with *David* in all his troubles, when hee cryed and called vpon him? And what successe had CHRIST at this time, in this prayer of his? Did not his Father send an Angell to comfort him? And this was the godly practice of good King *Hezekiah*, when *Ierusalem* was besieged, how earnestly did hee sue vnto the Lord for his people? saying : Now therefore O Lord our God, I beseech thee, saue vs out of his hand, that all the Kingdomes of the earth may know, that thou O Lord art onely God. What shall I say of good *Nehemiah*, of *Daniel*, and the like? Wee finde many

Neho. 6.9

many worthy examples both in the Old and New Testament, which in time of temptation, affliction, and calamity, haue euer fled vnto the Lord by hearty prayer, and they haue euer found succour with him, and hee hath beene a *Tower of defence in time of neede.* And certainly if wee consider well the reasons, they are very effectual to enforce this duty vpon vs.

Luke 15.

As first of all ; the gracious promise of almighty GOD himselfe, who hath promised mercifully to heare vs, and to helpe vs in all our troubles : *Call vpon mee in the day of trouble, and I will heare thee and deliuer thee ;* And this doth the holy Apostle declare, when hee sayth, *This is the assurance that wee haue in him, that if*

Reas. 1.

psa. 50. 15

we

wee aske any thing according to his will, hee heareth vs: and if we know that he heareth vs, &c. So that wee haue great encouragement to goe vnto him; ha- uing this assurance, let vs not then be wauering and doubtfull, but by faith belecue that G O D will heare vs, and grant our requests which wee put vp vnto him, according to his Will and Word.

Reas. 2

Secondly, if the Lord should deny vs helpe, to whom then should wee flye for succour? It is God alone that must deliuer our soules from death, our eyes from teares, and our feete from falling; and if the Lord should deny to succour vs, who should saue vs? It is in vaine to sue ei- ther to men or Angels, if the Lord be once offended with vs, and his wrath be once gone out against

against vs. Trust not in Princes, there is no helpe in them: but trust in him alwayes yee people, for God is our hope, a present helpe in time of trouble. How many sought vnto our blessed Saviour in the dayes of his infirmity, to be cured of him, and who went from him diseased, and was not cured? And is his power shortned, being now glorified with his Father? or doth he want love and will to helpe? Oh! farre bee it from vs so to thinke, seeing that hee is more ready to heare vs, then wee be to pray vnto him. So then hauing his gracieus promise, that if wee will seeke vnto him in time of our trouble, he will deliuer vs; as also seeing no other can stand vs insteade with out him, it is then cleare, that in time of temptation, affliction  
or,

Pf. 62.8,9

or trouble whatsoeuer, we must  
euer flye vnto him, as our Sau-  
our doth here.

The vses are necessary, and  
serue,

Use 1.  
For re-  
prooffe.

First, for reprooffe vnto those  
that leaue this liuing fountaine  
of comfort, and seeke in time  
of extremitie vnto men; nay,  
which is worse, vnto the diuell,  
vnto witches, which are the  
limbs of the diuell: they thinke  
that there is not a God in *Israel*;  
and therefore they runne to  
*Baalzebub*. But the *Witch* and  
the witch-haunters, what are  
they but the limbs of Sathan?  
Certainly, the diuell hath thus  
possessed many, and the feare  
of the LORD hath taken no  
place in their hearts. But  
learne, O learne, to put away  
these vanities, and run vnto God,  
and pray, howle and cry for thy  
finnes;

sinnes; for they be the cause of all thy miseries.

And herein doe the Papists highly dishonour God, and de-  
ceiue themselves, that runne  
to Saints and Angels, from the  
Creator who is blessed for ever,  
vnto the creature that cannot  
helpe: *Whom hast I* (saith Da-  
uid) *but thee? And I desire*  
*none in earth with thee.* The  
Prophet hauing had experience  
of many troubles, and also of  
maruellous deliverances from  
time to time, doth euer at-  
tribute the same vnto GOD,  
and sends vs vnto him in the  
time of trouble. Away then  
with all Popish trash, and know  
we to whom we must direct our  
prayers, and that is to God a-  
lone, in the name and media-  
tion of IESVS CHRIST: in  
him we beleeue, to him we must  
pray,

psa. 73. 25

Vse 2.

2  
Infruct.

Rom. 10.  
14.

pray ; and therefore *Paul* doth  
ioyne prayer and faith together :  
*How shall they call on him, in  
whom they haue not beleeneed?* But  
wee are to beleene in God alone,  
and so are to direct our prayers  
likewise to him : and as for  
Saints and Angels, they know  
not our thoughts, they see not  
our behauiour, they heare not  
our prayers ; and therefore let vs  
renounce all comfort and confi-  
dence in them, and euer pray  
vnto him who is the God of all  
comfort, and Father of all con-  
solation.

Use 2.  
Consola-  
tion

Secondly, this serues for the  
great comfort and consolation  
of Gods children, that the Lord  
will not leaue them in their trou-  
bles without comfort. For what  
doth the LORD here require  
vs to come vnto him in time of  
trouble, and hath promised to  
helpe



helpe vs, and what will he de-  
ceiue vs? Oh no, hee will not  
send vs away empty; neuer any  
sought the Lord by humble and  
heartty prayer, that departed a-  
way ashamed and confounded.  
And therefore let Sathan neuer  
so sore assault vs, and let his  
curled instruments seeme to pre-  
uaile and insult ouer vs, yet they  
can neuer rob vs of this trea-  
sure, our comfort in Gods pro-  
mises, our hope in his mercies,  
and that affiance wee haue in  
him, but that in the midst of all  
our troubles wee may goe to  
God in prayer, and haue this  
assurance from him, that we shal  
be heard. But of this before.

---

O

And

*And he kneeled downe and prayed.*

3 Point

The man  
ner of  
Christs  
Prayer.

**I**N these words is set downe the manner of his praying, *Matthew* and *Marke* tell vs, that it was no ordinary manner of praying, no common kneeling, but that he fell downe flat vpon his facegrouelling, and that three times.

A& 22. 14

Esay 53. 5

The cause of this was not in Christ himselfe; no, he was spotlesse, without sinne, and therefore called, *The iust one*: he perfectly fulfilled the Law in the rigor thereof; and therefore it was not in him that might bring him to such a measure of humiliation. But as the Prophet sayth, *He was wounded for our transgressions, he was broken for our iniquities, the chastisement of our peace*

peace was vpon him, and by his stripes we are healed. It was the finnes of all the World, that brought Christ thus to cast himselfe grouelling vpon the earth.

And no maruell although hee had no sinne, yet hauing the sins of the whole world laide vpon him, and the wrath of his Father, if he fell vpon his face: for the burthen of any one sin, were enough, to presse downe the sinner to the very bottome of Hell. It was then our finnes, our swearing, our vncleannesse, our oppression, drunkennesse, pride, &c. that made Christ thus to fall downe vpon the earth. We see then that our finnes are no giuing matters: behold here they made Christ to fall down grouelling flat vpon his face, and shall we make no account of them? If sinne were of so small a reckoning,

ning, and so light a matter, as many dissolute sinners, and vile sinners doe make it to be? Oh then! why did the blessed Son of God so tremble and feare? and why did he cast himselfe vpon the earth in such an abiected manner, lying vpon the earth groueling, and pray? Why did his pores sweate? why was his soule so perplexed with such a bitter agony? was it not for vs and our sakes, to free vs from hell and death? Oh then! let vs consider our case in his: and now that we see him lye all along grouelling vpon the earth, and shortly after this, to fall in to his bitter Agony, striuing with the wrath of God, and drop following drop; and that not drops of water, but drops of blood. Oh let vs be ashamed and confounded in our selues for

for our finnes, which could not be done away by any creature, men or Angels, but onely by the death of the Sonne of God.

Oh! how should this wound our hearts, and make them to be humbled, seeing we caused the Sonne of God thus to be humbled for our sakes? If Iesus Christ should shew himselfe vnto vs, as he did vnto *Thomas*, and bid vs behold his blessed hands and feete, the wounds of his heart, and of his blessed side, it would make vs then to cry out with *Thomas*, *My Lord and my God*. Well, when the word is preached, Iesus Christ is then as it were afresh crucified before our eyes. Here we may behold with the eyes of our soules, the wonderfull humiliation of our blessed Redeemer: see him here alone without the comfort of any

*vse.*

John 20.

one of his Disciples, praying with his face vpon the earth. Shortly wee shall see that his fearefull Agony, his pierced hands and feete, his bloody side, the smoaking bloud, and the reaking drops trickling downe to the ground. And will not all this humble vs for sinne? The Adamant though the hardest of all stones, yet it is mollified with the bloud of a goate. And surely if our hearts bee not harder then an Adamant, and more flinty then a stone, they must needes be wounded and bleede againe, to thinke how Christ was wounded for our sakes. Thus was Christ humbled for our sakes, that wee might not be punished in body and soule with eternall death. Hee was thus broken with the wrath of God and the torments of hell,

that

that we might not be tormented  
for our finnes for euer.

Againe, in that **C H R I S T**  
cast himselfe groueling vppon  
the earth, and so prayed, we  
may learne, that troubled men  
vse oftentimes strange gestures,  
and their outward gesture and  
behaviour shew what troubled  
spirits they haue within them.

The *Sunnamite* woman that  
was so good to the Prophet to  
prouide him a Chamber, a bed  
and all other necessaries, being  
troubled within, and of a heauy  
heart, shee caught the Prophet  
by the foote, and when *Gehazi*  
would haue put her away, the  
Prophet sayd, *Let her alone, for*

2 Reg. 4.  
27

*her Soule is troubled within her.*  
The gestures of men which be  
troubled, are very strange and  
maruellous, and their motions  
are very strange; and yet they

are to be borne withall, because they come from heauy hearts: but they must vse them in secret places. Iesus Christ lay grouelling; a carnall Gospeller would haue thought it very strange: but when we see any troubled, vse strange motions, we are to let them alone.

John 17.

But it will heere bee demanded, what is the fittest gesture to be vsed in prayer? Indeede wee reade that Christ our Lord Iesus sometimes prayed standing, but in this place he prayed *kneels*.

Sometimes a man may pray standing; sometimes lying, sometimes traouelling, sometimes walking; but the common gesture is kneeling: and hereupon it is called an humbling to God: and this is ratified by Christs example in this place, and is the most



most conuenient gesture. Our gesture must be reuerend, and it must be humble. Now kneeling is the fittest to expresse both these, and is most proper to prayer.

Act. 12.5.

Luk. 11.41

Indee the Lord doth not respect the gesture, but the affection of the heart, yet two things must alwayes be in gesture.

Master  
Perkins.

First, that it be comely.

Secondly, that it may expresse the affection of the heart. As when we aske mercy, to looke vp to heauen: when wee bewayle our sinnes, to looke downwards and to humble our bodies, as our Sauour doth here. And surely to to pray sitting, leaning, lying, with hat on head, &c. when no necessity requireth; argueth little reuerence and humility.

FINIS.

The first of these is the  
 fact that the system is  
 not self-sufficient. It  
 requires a constant supply  
 of raw materials and  
 labor. The second is the  
 fact that the system is  
 not self-sufficient. It  
 requires a constant supply  
 of raw materials and  
 labor. The third is the  
 fact that the system is  
 not self-sufficient. It  
 requires a constant supply  
 of raw materials and  
 labor. The fourth is the  
 fact that the system is  
 not self-sufficient. It  
 requires a constant supply  
 of raw materials and  
 labor. The fifth is the  
 fact that the system is  
 not self-sufficient. It  
 requires a constant supply  
 of raw materials and  
 labor. The sixth is the  
 fact that the system is  
 not self-sufficient. It  
 requires a constant supply  
 of raw materials and  
 labor. The seventh is the  
 fact that the system is  
 not self-sufficient. It  
 requires a constant supply  
 of raw materials and  
 labor. The eighth is the  
 fact that the system is  
 not self-sufficient. It  
 requires a constant supply  
 of raw materials and  
 labor. The ninth is the  
 fact that the system is  
 not self-sufficient. It  
 requires a constant supply  
 of raw materials and  
 labor. The tenth is the  
 fact that the system is  
 not self-sufficient. It  
 requires a constant supply  
 of raw materials and  
 labor.

*A Christian Taske.*

A Sermon, preached  
at the Funerall of Maister  
*John Lawson, Gentleman,*  
at *Prittlewell in Essex,*  
the 28. *December,*  
1619.

By  
SAMUEL SMITH, Minister of  
Gods Word at *Prittlewell in Essex.*

2. SAM. 14. 14.  
*For we must all dye.*



LONDON.  
Printed by *Nicholas Okes,* 1634.

4001 10 10



TO THE  
VERTVOVS  
AND RELIGIOVS  
Gentlewoman, Mistrisse  
MARY LAVVSON, *late Wife*  
to Maister IOHN LAVVSON  
of Milton, and her fine  
Children, whom I loue  
in the Truth.

**I**ngratitude in the  
Scripture is a  
thing much condem-  
ned, and odious in  
the sight of God. I  
desire therefore, in some poore mea-  
sure, to shew my thankefulnesse to  
my wel-deseruing friends, amongst  
whom

## The Epistle.

whom if I should not number you,  
I should much forget my selfe, your  
house hauing beene as the house of  
Onesiphorus to me and mine. This  
is the best I haue where-with to re-  
quite your loue. The Sermon was  
preached at the Funerall of your  
louing Husband, and my kinde  
friend: Whose Sun being set, I know  
you cannot but lament your losse;  
but here is your comfort, the sound  
experience you had of his godly and  
vertuous life. Let his departure  
mooue you to renew your Couenant  
with God, and to bee mindfull of  
your owne Mortality, that so you  
may Number your daies a right,  
and apply your heart vnto wise-  
dome, and may provide against the  
reckoning day shall come. And you  
that are his hopfull offspring, let  
me exhort you to go forward as you  
haue begun; to flee the lusts and va-  
nities of youth, and to giue your  
selues

## Dedicatory.

selues vnto Piety and godlinesse,  
euen in your tender yeeres ; and  
with Timothy , that yee learne  
to know the Scriptures of a child,  
which will make you wise vnto Sal-  
uation, and hath the promise of this  
life, and that which is to come. And  
so shall you obtaine a good report a-  
mongst the godly here , and at the  
end of your dayes, accomplish a hap-  
pie death : Which grace, the Lord  
for his Christs sake vouchsafe vn-  
to vs all. Amen.

Yours in all Chri-  
stian loue,

Samuel Smith.







## A Funerall Sermon.

**T**He custome of Funerals as they are ancient, so are they commendable.

*Abraham* purchased a peece of ground of the *Hittites*, to bury his dead in: where himselfe, and *Sara* his wife, with succeeding generations, *Isacke*, *Iacob*, and *Ioseph*, with great solemnity were buried, and mournfully lamented. And *Mary* is memorable in the Gospell, for the Box of Oyntment she prepared for *Christs* Funerall: and so are *Ioseph* of *Arimathea*,  
 P. and

*Gen. 24.*

and *Nicodemus* for the solemne preparation they made thereunto.

Now we do not, neither ought we to vse these Funerall rites and Exequies, as helps to the dead, but comforts to the liuiuing. And the principall ends of Funeralls are these three:

Ends of  
Funerals  
three.

I

First, it is an office of Humanity and Charity, to commit with honour the dead body to the earth from whence it came : a duty which euen the Heathen themselues haue carefully performed.

2

Secondly, it is a thing seemely and conuenient, with all reuerence to lay the dead Corps in the graue, which hath in time beene a liuing receptacle and temple for Gods Spirit to dwell in, wherein, and by which, as liuely instruments, God hath beene

beene glorified, and his Church  
hath receiued much good: For  
to saith the Apostle, *Know yee*  
*not that your bodie's are the tem-*  
*ples of the holy Ghost which is*  
*in you?* Now that body which  
hath beene so honoured in life,  
would with all due respect be  
interred.

1 Cor. 6.

19

Thirdly, our faith is hereby  
confirmed in the Article of our  
Resurrection; for wee lay downe  
our bodyes in the Earth vnder  
hope, that this mortall of ours  
shall one day put on Immorta-  
ity. Confessing and professing  
with holy *Iob*, *That we shal one day*  
*see God, not with others, but with*  
*these same eyes.* And these are  
the most principall ends of Fu-  
nerals.

3

Iob 19

And now at this time hath  
the Lord assembled vs heere to-  
gether, to bee exercised about

this duty, as the last duty we owe vnto our Christian brother, a duty which others in Gods due time shall performe vnto vs.

Borne  
deafe and  
dumbe.

Concerning whose life and death, it is requisite I should speake something. And howsoever by reason of his infirmity, as you all know what it was, I confesse I shall be somewhat fraighted: yet because the Lord doth honour them that honour him, and giues a good name and report vnto a good life, I haue a little boxe of oyntment to be powred out vpon him: neither dare I so wrong him that deserued it, your selues that expect it, or my selfe that owe it, as to bee altogether silent.

For his life, he was of a most louing and milde nature, beloved

ued of all. His life, for ought I could euer heare, was vnspot-  
ted of the world, and his cariage  
generally towards all was so  
wise, so sober, and discrete, as  
might be pleasing vnto all.

His loue to the Ministers  
of Gods Word, his pittie to  
the poore, his ready seruice  
to his friends, and forward-  
nesse euery way to doe good  
in the place hee liued, will in  
time make knowae his losse a-  
mongst vs.

And howsoeuer it pleased  
the Lord to humble him with  
those defects of Nature aboue o-  
thers; I doubt not but the Lord  
did make a gracious supply by  
his owne Spirit; neuer requiring  
more then hee makes vs capable  
of, but is wonderful in al his waies  
and workes, and can and doth  
without meanes, and contrary

vnto meanes, affect what is the purpose of his owne will Carefull hee was both in priuate and publike to serue the Lord.

In priuate, besides the exercise of Family duties, performed by another, he would often betake himselfe to his priuate Devotions. Where if any doubt what manner of seruice or sacrifice this man was able to offer vnto GOD; the Apostle shall make the answer: *The Spirit helpeth our infirmities, for wee know not how to pray as we ought, (no not the best) but the Spirit it selfe makes request for vs, with sighes that cannot be expressed.*

Rom 8.26

How carefull was hee to frequent these publike assemblies, to come into Gods house, and with blinde *Bartimeus*, to be where Christ was to passe?

And

And how reuerend his behauour was, being in this place, you all doe know. Yea, his desire to come then many times when by reason of his infirmity, hee might haue beene well excused, together with his reuerend behauour being come: I doubt not but heerein the Lord will make him one day a witness in Iudgement, against many in this Congregation; who make euery occasion sufficient to keepe them from GODS house; and when they are come, doe spend their time in sleepe, if not in other light behauour.

For the time of his sicknesse, and so for his Death, the Lord did giue vnto him a great measure of patience, and Christian courage, willingly entertaining in himselfe the sentence of death,

and accordingly desired to fit himselfe thereunto : frequent and often did he betake himselfe to his knees, and to prayer alone, and as occasion was offered, either by himselfe or others, he still desired the same. So that in the iudgement of Charity, wee cannot but hope that he is now at rest in the Lord, that his death was blessed; being with *Simeon*, desirous to depart in peace, and so wee leaue him to the GOD of Peace.

But this is not the end wherefore wee are heere met together, to commend him that is gone, who rests from his labour, and whose workes doe follow him : But that wee our selues might receiue some part of holy instruction against that time it shall be sayd vnto vs, as it hath beene already



already vnto him: Come giue account of thy Stewardship, thou shalt be no longer Steward. And to this end I haue made choyce of a Scripture as followeth, for our better instruction.

---

*Psalme*



*Psalme 90. 12.*

*Teach vs O Lord, to Number our  
dayes, that we may apply our  
hearts unto wisdom.*

**T**His *Psalme* is a pray-  
er of *Moses the man*  
of God, as it appea-  
reth in the Inscrip-  
tion or title of this  
*Psalme*, *A Prayer of Moses the*  
*Man of God*. The Authour or In-  
diter of it, as of all other Scrip-  
tures, is the Spirit of God.

The Summe of it is nothing  
else but a pittifull complaint  
of *Moses* and the *Israelites*, that  
they

they make in the wildernesse vnto God: where they were miserably wasted and consumed, by reason of Gods heavy hand vpon them for their sinnes. And withall, an humble suite and petition vnto God, that he would in mercy bee intreated to spare them, and to bee gracious vnto them.

The whole *Psalme* may be diuided into two parts, a *Preface*, and a *Narration*.

Parts of  
the *Psalme*

The *Preface* is layd downe in the two first verses of this *Psalme*. Wherein they acknowledge that God had beene very mercifull vnto their fore-fathers, *Abraham*, *Isacke*, and *Iacob*, and to their posterity, in protecting them from their enemies, and many dangers, euen for his owne Names sake, and his mercifull couenant vnto them.

The

The second part is the *Narration*, in the which *Moses* sets downe the common Mortality of Mankind, how vaine and short the life of man is.

First generally, verse 3. comparing it to a *Watch*, to *Grasse*, to a *Dream*, or *Thought*: Things of little moment, and of short continuance.

Secondly, in particular, that their estate was worse then the common estate of Mankind. Because, whereas Mankind by the ordinary course of Nature and of mans life, did attayne vnto the age of seventy yeares: their life was shortned by the Iudgements of GOD vppon them for their sinnes; from the 7. verse to the 13.

And thirdly, heere is layde downe an humble petition of *Moses*, and the people vnto the Lord,

Lord, that hee would in mercy returne vnto them, and grant them a gracious deliuerance, and his former fauour; from the 13. verse to the end of the *Psalme*.

For the Occasion of this *Psalme*, it is like it was made by *Moses*, when as the Spies returned from searching the land of *Canaan*. *Numb. 14.*

The occasion of the *Psalme*.

Where it appeares, how the Lord commandeth *Moses* to send twelue men of the Heads of the Tribes of *Israel*, to search the land of *Canaan*. They returne after forty dayes, and bring of the fruite of the land. Now all of them, *Iosuah* and *Caleb* onely excepted, did discourage the people; telling them that their Cities were strong and walled; and that there were the sonnes of *Anacke*, men of renowne for might and strength,

strength, the posterity of *Gi-  
ants.*

Now vpon this report the people murmured against *Mo-  
ses* and *Aaron* exceedingly, wish-  
ing that they had dyed in *Egypt*.  
Therefore the Lord hearing this  
their murmuring, was angry  
with this people, and told *Mo-  
ses*, that of all that had seene his  
Miracles in *Egypt* vpon *Pbaraoh*  
and his people, there should not  
one of them come into the Land  
of *Canaan*: But that all the *Isra-  
elites*, (*Iosuah* and *Caleb* onely ex-  
cepted) about the age of twenty  
yeares, should die in the Wilder-  
nesse, be consumed, and cleane  
swept away. Which iudgement  
the Lord accordingly inflicted  
vpon them; sending amongst  
them fiery Serpents and Scor-  
pions, with the pestilence which  
had now at this time almost  
wasted

wasted and consumed them.

Where from the occasion of this *Psalme*, we may note what a grievous sinne it is in the sight of God, for those that haue had experience of Gods mercy in former times, to call Gods power and providence into question, and to despaire of Gods mercy in time of triall.

This people of *Israel* they had experience many times of Gods mercy, power, and providence towards them, deliuering them out of the hands of cruell *Pharaoh* in *Egypt*; how the Lord did fight their battails for them; in time of famine giuing them *Manna*, bread from Heauen; in time of drouth giuing them water out of a Rocke: many wayes had they experience of his mercy and goodnesse towards them.

*Doct. I.*

It is a grievous sinne to doubt of Gods loue hauing had experience of it.

And

And now to doubt of his loue, and to call his prouidence in question, whether or no the Lord would or could stand by them as formerly he had done, and bring them according to his promise into the land of *Canaan*: oh this was such a sinne in them, as the Lord would in no wise should escape unpunished.

*Vse.*

1 Cor. 10.

11

Now if all things that are written, are written for our instruction, then let the Iudgement of God vpon this people bee a warning to vs all, that we take heede of their sin, lest one day wee partake of their punishment. It is the vse the Apostle maketh of the same example: *Neither murmure yee as some of them murmured, and were destroyed of the Destroyer.* But let vs vpon experience of Gods former mercies



mercies, be encouraged to relye vpon our gracious God in time to come; and whatsoeuer the tryals are that the Lord shall lay vpon vs, let the remembrance of GODS former loue arme vs against doubting and distrust. It was that which armed *Dauid* against *Goliath*. And let vs take heede of despairing of GODS mercy, and so to murmare against the LORD, lest wee doe thereby prouoke him to anger as this people did.

Thus much for the occasion of this Psalm.

The Text in hand is part of that prayer which *Moses* and the rest of the people made vnto God for fauour and mercy, that the Lord would make them to consider of the shortnesse and vncertainty of their time, that

Q

so

so they might make an holy vse of their life, to repent and to turne vnto God.

And it is all one, as if they should haue sayd : O Lord, seeing our life is so short, and so vncertaine, and fraught with so many troubles and dangers : we beseech thee teach vs that heauenly knowledge, that wee may throughly consider, and be perswaded of the shortnesse of our life : that so laying aside the excessive care of the things of this World, *wee may apply our hearts vnto wisdom*, that is, to repent of our sinnes past, to be humbled for them, to cast vp our account, and in some good measure to fit our selues for our dissolution and change, whensoever the same shall come.

The

The text hath two parts. {

1 A Prayer of *Moses* and the rest of the *Israelites* : *Teach vs, O Lord, &c.*

2 The reason, or the end of this Prayer : *That wee may apply our hearts vnto wisdom.*

The Text divided.

In the first of these wee haue two things to be considered of vs.

- { 1 The persons praying.  
 { 2 Their petition.

*Teach vs.* That is, *Moses* the man of God, and the rest of the *Israelites* the Church and people of God. They are the Petitioners here. And what is it that they intreate for, at Gods hand

Q 2 but

I  
 1 The persons praying.

but this, That the Lord would teach them to *Number their dayes*? That is, to perswade them of the shortnesse and vncertainty of their life, that so they might in some good measure be prepared for their end.

*Doct.*

No man  
by Nature  
can Num-  
ber his  
dayes vn-  
till Gods  
Spirit in-  
struct him.

Heereby giuing vs to vnderstand, that it is not in the breast of any mortall man by Nature to haue this knowledge, vntill the Spirit of God become our Schoole-maister: it is the peculiar gift of GOD, and it is he alone that must instruct vs: Otherwise our foolish hearts are altogether voide of this knowledge.

*Pf. 39.4.*

This was the reason wherefore *Dauid* prayeth thus; *Lord let me know my end and the measure of my dayes, let mee know how long I haue to liue.*

And indeede wee haue many  
examples

examples of this in the Word of God, that wee haue not this knowledge by Nature, vntill the Lord doe instruct vs in it, and his Spirit become our Schoole-maister: but on the contrary naturally are forgetfull that wee shall dye, neuer thinke of our latter end, nor of the shortnesse and vncertainty of our beeing heere, and what shall become of our poore Soules in death.

This was the case of the rich man remembred in the Gospell, a man exceeding wise for the World, but a starke foole towards God. *He Numbred* not his dayes aright, but reckoned them by the grosse summe, euery day for a yeare, and one yeare for many: and yet alas! poore man hee enioyed not one day, but euen that night had an end put

Luk. 12. 19

Luk. 12. 45

Math. 25.

vnto his life. This was the case of the vngracious seruant our Sauour speakes of, that put far from him the comming of his Lord, and so fell to eating and drinking, and beating his fellowes, and so wastaken vnprepared. And what shall I say of the foolish Virgins, who neuer thought of Heauen, till it was too late? Nor of the comming of the Bridgroom vntill hee was entred, and they for ever excluded? Examples indeede very pregnant, to shew what is our naturall condition, in that wee are very ready to forget the shortnesse and vncertainty of our life.

Yea, our owne experience proues this to be true; for what man is there liuing, be hee neuer so old, and hath one foote already in the graue, yet thinkes he

may rub out another yeare?  
and when that is past, a yeare  
to that, and so indeede ma-  
ny yeares? a manifest prooffe  
that wee are naturally voide of  
this knowledge *Moses* prayeth  
for. The Reasons of this Do-  
ctrine are:

First, Death tendeth to the *Reas. 1.*  
destruction of Nature, and  
therefore against Nature, eue-  
ry liuing Creature abhorring  
the ouerthrow and destruction of  
it selfe.

Secondly, the remembrance *Reas. 2.*  
of Death makes a man sin feare-  
fully, and damps all our plea-  
sures; and therefore no marueile  
wee cannot endure the thoughts  
of Death: the remembraece of  
it beeing bitter vnto a man  
whose heart is set vpon the  
world, and the pleasures of the  
same, and hath no hope of a  
better

better life. Such an one knowes that death neuer comes but as a Iaylor to hale to, prison, from whence they shall bee brought to execution in the Lords iudging day.

*Reas. 3.*

Thirdly, the putting far from vs the thought of death, and the remembrance of our latter end, brings matter of great aduantage vnto Satan in his temptations, and therefore labours by all meanes possible to keepe the remembrance of the same from vs.

So then whether wee consider that death tends to the destruction of Nature: that it damps our pleasures, that Satan himselfe labours to keepe from vs the thoughts of our latter end: wee must conclude, that it is not in any, by Nature to be acquainted with this knowledge,  
till



till the Lord by his Spirit doe teach it vs.

This may serue to reprove those that thinke it so easie a matter to *Number their dayes*; but let such consider, *Moses* was a man endued with singular Wisedome and Knowledge, more familiarly acquainted with his Maker, then any wee reade of: yet confesseth his owne ignorance of this point, and intreates the Lord that he would cause him to know this, that hee would teach him to number his dayes aright, that is, that the LORD GOD would set before his eyes the exceeding shortnesse of his life.

Vse. 1.

But this may seeme strange, that *Moses* should beg for this, and intreate the Lord to giue him this knowledge. Did not

Obiect.

*Moses*

*Moses* know the number of his dayes? Could hee set downe how long *Adam* liued, *Enoch*, *Methusalem*, *Abraham*, *Izacke*, and *Iacob*; and could not *Moses* number his owne dayes?

*Respon.* I Answer, that neither *Moses*, nor the wisest man that euer liued, though hee bee most cunning in all kind of Arithmetticke, so as hee knoweth the nature of the Stars, their distances, motions, longitude, latitude, and altitudes, can skill of this Numbring, vnlesse the Spirit of God be his Schoole-maister, vnlesse **G O D** giue him wisdom and grace from aboue, to perswade vs of the shorrenesse of our time, and of the suddaine and speedy comming of death, no man can number his dayes: and therefore as I sayd before, this may teach

teach vs all to begge and craue  
this at Gods hand, that hee  
would giue vs this wisedome.

Secondly, this may serue for  
our instruction, that seeing *Mo-*  
*ses*, and the people of God ac-  
knowledge their ignorance and  
forgetfulnesse of this poynt,  
and withall pray to GOD  
that hee would giue them this  
Wisedome; Oh let vs lay this  
Doctrine to heart, and try  
our selues if wee bee not as  
forgetfull of this point, and  
doe promise long life vnto our  
selues, and put farre from vs  
the thoughts of death: if we  
finde it to be our case, let vs  
with *Moses*, heere intreate the  
LORD to giue vs of this  
knowledge, to teach vs, and per-  
swade vs of the exceeding  
shortnesse of our life, and the  
great vncertainty of it, that so

*Vse 2.*

we

wee may number our dayes aright, and apply our hearts vnto wisdom: for vntill the Lord doe open our eyes, wee shall neuer see it, nor make such a right vse of it as wee ought, being naturally so foolish and ignorant.

Hitherto of the persons praying, now wee come to the petition it selfe.

*To number our dayes.* Wherein wee are to note two things: First, that the life of man in this life is but short; *Moses* mentioneth not yeares, or moneths, or weekes, but dayes: Secondly, that the same are numbred with God.

*Deff.*  
Mans life  
is short.

First, obserue heere, after what manner the Holy Ghost doth reckon or measure the life  
of

of man, not by the mete-wand  
of yeares, or the ell of moneths,  
but by a shorter measure, the  
inch of dayes : and these daies  
are not onely few, but euill, as  
*Iacob* sayth to *Pharaoh*, *Few and*  
*euill haue the dayes of my Pilgri-*  
*mage beeme.* There are as many  
little skuls in *Golgotha*, as great  
ones ; and parents as often fol-  
low their children to the graue,  
as children their parents. And  
in the Scripture, our life is com-  
pared to such things, as are  
most fleeting and of the least  
continuance.

Gen: 47.9

If wee reade but ouer this  
*Psalme*, it will cleare this truth :  
it is called yesterday, gone  
assoone as come ; it is likened  
to a *Watch* in the Night, to a  
*Thought*, to a *Dream*, to *No-*  
*thing*, to *Grasse* that withereth ;  
to *Smoke*, that vanisheth, to a  
*Spiders*

Pl. 90. 14. 4

6. v. 9

Esay 40. 6.

Hof. 13. 2

Iob 7. 6

Iob 14. 2

*Spiders web*, soone swept away; to a *Flower*, that fadeth: to a *Vapour*, that is soone dispersed. So true is that of holy *Iob*; *Man that is borne of a woman, hath but a short time to live*, and his life is miserable. Our life may well bee compared vnto *Ionas his Gourd*: no sooner come to ripenesse, but it vanisheth away; and if wee should deduct our of mans life the time of our sleepe, the time of Infancy, and the dayes of our vanity, it would appeare that our time were exceeding short.

Now the Reasons wherefore God hath appointed mans time to be short, are:

*Reas. I.*

First, that the consideration of the shortnesse of our time may stirre vs vp to the doing of good: wee doe not know how long

long the threed of our life may  
bee drawne out ; it may be, it is Acts 5.  
neare the last cast, and the feete  
of those that carry out our Bre-  
thren and Sisters to their beds of  
rest, the graue, are ready to  
performe the like duty for vs.  
Now who would not strue to  
be rich in all good workes, to  
further his reckoning, if he knew  
that his time were so short ? O  
beloued, this is the reason why  
the Lord doth keepe backe the  
knowledge of these times, to  
that end we might euer be ready,  
euer prepared, and euer haue our  
Lamps of good workes burning,  
against the day of our dissolution  
come.

The second reason is, to with- Reas. 2.  
draw our hearts from the loue of  
the world, and the things of  
the world, when we shall consi-  
der, how vncertaine wee are in  
the

the enioying of the world : many times when wee propound to our selues the greatest content inthe things of this life, the LORD either takes them from vs , or vs from them : who doth not see how ready we are to nestle our selues vpon the worlds lap : and with the rich man in the Gospell , to secure our selues in our riches for many yeares to come , erecting tabernacles to our owne lusts ? What would wee doe, if our liues were certaine vnto vs, and wee assured to enioy our wealth without any change ? Surely, then would our hearts be fast knit vnto the World , and men would desire none other Heauen here.

*Reas. 3.*

Thirdly and lastly the Lord in great wisdome hath so appointed, that our time should  
not



not onely bee short, but vncertaine heere, that the godly might euer live in an expectation of an happy deliuerance from sinne, Sathan, and the molestation of wicked men; their rod shall not alwayes rest vpon them: the Lord will deliuer them, yea, and it may be very speedily: whereas if our liues now might extend to the yeares of such as liued before the flood, long would be their tortures and troubles they dayly sustaine from wicked men. As also to comfort the hearts of the godly, that howsoever the rage and fury of the wicked is great, yet their time is but short.

The vses follow.

First, seeing that our life is but short, and our time vncertaine of our liuing heere: heere

R

is

*Use. 1.*

is matter of reproofe vnto those that seeme to haue made a league with death, and to bee at an agreement with the graue, that deferre their Repentance vntill the last ; promising to themselves many yeeres to come, when indeed GODS decree is already gone out against them, and the hand writing is already fixed vpon the wall ; Oh that such men would remember, that mans life is but short, and his dayes but few, they but Tenants at will : And that howsoeuer this earthly tabernacle of ours, may bee patched and peeced vp for a time, it will bee but for a time, and will at last fall into the place of darkenesse, and wee shall make our beds in the darke. Which may teach vs to looke out betime before it be

bee too late, and to thinke of this dissolution before it come, that whensoever this earthly Tabernacle of ours shall decay, wee may haue a building not made with hands, but eternal in the Heauens.

How many amongst vs hath the L O R D from time to time, warned to thinke of this time, some by one sicknesse, some by another infirmity, some by the inevitable messenger and Herald of death, Age it selfe, whose gray hayres doe summon them to the graue? yet alas are euer dreaming of a long life, and are euer putting from them the thoughts of death.

Sometimes Death hath come a farre off, and then hath taken a Friend; sometimes hee hath come nearer, and then hee hath taken a kinsman;

sometimes hee comes into our owne houses, and takes either the Wife or the Husband of thy bosome, or thy children, the fruit of thy body and wilt thou thinke thy selfe priuiledged from the stroke of Death? No, no, thou must shortly act thy part likewise vpon the stage of mortality, when then to seeke for grace it will bee too late.

*vse 2.*

Secondly, this doctrine of the shortnesse and vncertainty of our liues may serue for our instruction, to teach vs at all times to be in a readinesse: It is the same vse our Sauour makes of the same Doctrine: *Be yee prepared for the Son of man will come in an houre when yee thinke not of.* Are our liues so short, and nothing almost shorter? Let vs then prepare for death,

Luk 12.40

death, for wee must all dye.

2 Sam. 14.

It was the speech of the woman of Tekoa vnto David, when shee went about to appease his anger bee had conceived against his sonne; and it is that which shall one day bee found true of all the posterity of mankinde, as the way of all flesh, which may teach vs euer to bee in a readinesse.

14

Wee know what was the condition of the foolish Virgins; who being found vnprepared at the Bride grooms comming, were for euer shut out of the Marriage-chamber. Thou doest not know when, or after what manner the Lord will come vnto thee: thou maist be murdered in the field, as *Abel* was; lose thy life in thy Chaire, as *Eli* did; dye in the Temple, as *Senacherib* did; thy house may fall vpon thy

Gen. 4.  
1 Sa. 4, 18  
Esay 37.  
37

R 3 head,

head, as it did vpon the children of *Iob*: or thou maist be spoyled of vnreasonable beasts, as the little children that scoffed *Elias*, were of the Beares: when thou goest forth in the morning, thou doest not know what may befall thee ere the euening; in the euening ere the morning. Which way soeuer wee goe, death euer followeth vs, and is euer ready to seize vpon vs. And of this wee are euer sure, that it will not be long, but we must stoope to the stroke of death, sooner, or later, dyc wee must: how carefull then should wee be, that when the Lord commeth, he may finde vs so doing, euer prepared when our change shall come.

Heb. 9. 27

*Our dayes.* *Moses* meaneth that time which the Lord in mercy giueth vnto man in this world,  
be

bee it long or short.

The Doctrine is, that as our life is short, so this short time or few dayes of ours are numbred with God, the Lord hath set bounds vnto them which we cannot passe. *Is there not* (saith *Iob*) *an appointed warfare for man upon earth? Are not his dayes as the dayes of an hireling?* And againe, *All the dayes of my appointed warfare, I will waite till my change shall come.* And so saith *Moses* here, *Teach vs, O Lord, to number our dayes*: That is, that time thou in mercy affoordest vnto man to liue vpon earth. Eue-ry man hath his time set him, and his bounds appointed him, which hee cannot passe. And as it was sayd of *Balthazar*, *God hath numbred thy kingdome:* so it may bee sayd of euery

*Doct.*

Our dayes  
are num-  
bred with  
God.

*Iob 7. 1*

*Iob 14. 14*

*Dan. 5. 25*

R 4 man

man. God hath numbred the dayes of our life. It is sayd of *Moses*, that he dyed in the land of *Aioab*, according to the word of the Lord. The time, the manner, and all other circumstances that belong vnto our deaths, they are all of them decreed and appointed of God.

2 Chro. 16  
12

What is the reason that *Afa* dyed of a sicknesse in his seete, farre from his heart, and hath the helpe of the Physitian? His time was come: whereas *Hezekias* was sore sicke at the very heart, and euen at the point of death, yet liues many yeares after; but because his time was not come? One is grievously wounded, and dyes not; another, the cutting of a corne kills him: what is the cause, but the performance of Gods appointed time in both? Our life then



then, and the yeares, moneths, weekes, and dayes; yea, the houres, and minutes of houres that wee are ~~in~~ liue heere, are numbred with God, and determined with him.

The reasons that follow will cleare this truth vnto vs.

First of all, because of Gods providence, who doth not onely behold all things as a Spectator, but ordreth and disposeth of all things, according to the counsell of his owne will: for so saith the Prophet. *Is their any euill in the City, that the Lord hath not done?* And againe: *The Sparrow cannot light on the ground without his providence; the very haire of your heads are numbred with him.* It is seene in a little handfull of meale, and a little oyle, in the caluing of Hinds, and feeding of young Rauens, yea,

Reas. 1.

Amos 3.6

Mat. 10.30

yea, and the falling of Sparrowsto the ground: in all which the LORD hath his prouidence to bee seene. Now if the Lord doe manifest his wisdom, power, and prouidence in the things of the meanest nature, much more is the same in greater, such as is the death of his seruants.

*Reas. 2.*

Secondly, if the Lord had not Numbred our *Dayes*, such men as are louers of the world, and of their pleasures more then GOD, they would neuer leaue the world, but seeke to haue their happinesse heere: Neither would such as are in misery and distresse, waite till God should worke their deliuerance, but seeke their owne death, to put an end vnto their troubles. Therefore the Lord in great wisdom, and loue vnto

vs,

vs, both to weape vs from the world, as also to stay vs in time of our greatest distresse, hath taught vs, that hee hath set bounds vnto our life, and numbred our dayes, which we cannot passe : Wee come to the vles.

First, this may serue to reprove such, as thinke that this life of ours, may either bee thortned or lengthned by means, beyond the decree of God, a meere fantasie; for all our dayes are numbred with him. What though a man lay violent hands vpon himselfe, and so become his owne vnnaturall and bloudy executioner, euen therein he is but the instrument of the Lords wrath, to put an end to that life the Lord indeede hath finished.

*vse 1.*

And the like may bee said of  
Magi-

Magistracy ; though *Pilate* hath the Soueraignty of iudgement, yet hee hath not the Soueraignty ouer life, as *CHRIST* tells him. *Goe tell the Foxe, I walke so day and to morrow, &c.* So that if the Magistrate doe saue a man that is appointed to dye, it is but secretly to fulfill Gods Decree concerning him whose time is not yet come ; or if hee cut him off, euen therein is hee likewise but Gods Minister, to execute what God hath purposed to be done.

And surely this may serue likewise to reprocue such as dreame and dote vpon secondary causes, and neuer looke vpon Gods counsell and decree : And this makes many when their Friends are taken away, to cry out of want of care in their  
*keepers :*

keepers: or want of skill in the  
Physitian, or absence of friends:  
and say with *Mary* to Christ,  
*Lord, if thou haddest beene here,*  
*my brother had not dyed.* Thus  
doe men looke to second cau-  
ses, and not to the LORD,  
without whose counsell and ap-  
pointment, nothing can come  
to passe: And herein manifest  
in themselves palpable igno-  
rance, that they are altogether  
vnacquainted with the know-  
ledge of God and his Word:  
who should haue learned that a  
Sparrow cannot fall to the  
ground without his proui-  
dence.

Iohn 11:

Indeede I confesse, that such  
meanes as God hath appointed  
for the preservation of life, must  
not bee despised, but men must  
vse them, and it may bee their  
sinne to neglect them: yet they  
must

must not bee doted vpon : vse them, but trust not in them. It is the LORD that must make them effectuell and wholefome vnto vs : and will blesse the meanes whensoever they shall serue for the performance of his will.

*Vse 2.* Secondly, seeing the Lord hath numbred our dayes, and set bounds vnto our life, which wee cannot passe : This may minister matter of comfort vnto Gods seruants, that our life is in GODS hand : It is hee that hath given it, and it is hee that taketh it. Wee see that the aduersaries of the Righteous increase dayly, rising vp against the godly, digging pits before them, and imagine mischieuous practises against them : but what of this? they doe but trauaile in vaine, if the Lord

Lord doe not giue them leaue ; if he make them not his rod for the chastising of his seruants, they shall not hurt vs. Indeede if their power were as great as their malice, there should not a godly man bee suffered to liue in the world : But now the consideration of this, that our life is hid in Gods hand, this may stay vs against their rage. Why then are we so fearefull, when the *Senacheribs* of the world doe breath out their threatening against vs? remember still that GOD hath limited thy dayes, and that thy life is in his keeping. This truth is further cleared by that of the Apostle when he sayth: Doubtlesse against thy holy Son Iesus, whom thou hast annointed, both Herod and Pontius Pilate, with the Gentiles, and people of Israel

Acts 4.27

rael, gathered themselves together, to doe whatsoever thy hand and counsell determined before to be done. So that it appeares, that wicked men are but Gods rod and ministers to accomplish his decree ; for the very yeares, moneths, dayes, and houres of the life of man are determined of God.

Use 3.

Thirdly and lastly, since our life is determined, and our dayes are numbred, and that the time of our departure hence is knowne vnto God, and not vnto vs ; certaine to him, vncertaine to vs : Oh ! how should this make vs prepare our selues against that time shall come ? Surely, this is it that should bee the principall care of a Christian while hee liueth heere, that it may goe well with him in death : When nothing will stand a man in steede

Note.

hor



but a good conscience, excusing vs before GOD, and giuing in testimony, that it hath beene our principall care to walke with GOD. Oh! this is it that will cheere vp our hearts, when outward comforts faile; to say with *Hezekiah*, *Remember Lord, that I haue walked before thee in truth, and with an vpright heart.* It is not thy costly buildings, thy sumptuous apparel, rich friends, or large possessions, that will now auaille: onely a good conscience, washed and purged by faith, that will auaille in that day, Other things may procure honour vpon earth, but they can neuer procure happinesse in heauen. Oh then! in Gods name let our liues be pretious vnto vs, wee doe not know how long we shall enioy them. It will be too

Esay. 38.3

S

late

late to cry, and call, and knocke,  
when our sun is set vpon vs, when  
the *Bride.groome* is entered, and  
wee haue made our beds in the  
darke: for after death there is no  
redemption.

*Our dayes.*

*Teach vs, O Lord, to number  
our dayes.*

Before wee leaue this petition,  
wee haue yet one thing more to  
bee considered of vs, and that is  
this: how *Moses* calls our life by  
the name of *our dayes*.

two daies

In the Scripture wee haue  
mention made of two *dayes*, the  
*Lords day*, and *mans day*. Of the  
former speaketh the Apostle *Pe-  
ter*, in his second Epistle, the  
third Chapter, and the tenth ver.  
saying: *The day of the Lord shall  
come*

come as a theefe in the night, &c.  
Of the other speaketh our Sau-  
our of Ierusalem : Oh that thou  
haddest knowne in this thy day,  
the things that belong vnto thy  
peace.

Now by *mans day* is meant  
the time of a mans life the Lord  
doth vouchsafe vnto a man to  
repent in , to be spent in his ser-  
uice, and to be improved to his  
glory ; as it is indeede the princi-  
pall end of our being here, to im-  
proue this talent of *Time*, as all  
other Gods gifts to the aduan-  
tage of our Maister: and this time  
of our life is called *Ours*, because  
it seemes to be giuen vnto man:  
and all that time the Lord seemes  
to be silent and still.

But afterwards comes the  
*Lords day*, when man shall be put  
to silence, and the Lord onely  
shall be exalted ; when hee will

S 2      bring

bring euery worke to iudgement, with euery secret thing, whether it be good or euill.

*Doct.*

God doth  
giue vnto  
man a  
time to re-  
pēt, which  
must not  
be omit-  
ted;

Hence wee may conclude a most necessary instruction, and that is this, that GOD doth giue vnto all men a *Day* or time, wherein they may get grace and repentance, and im-  
prooue the same to the salua-  
tion of their soules : And that the same is not to be neglected and let slip of vs ; which if it bee, there is then no redemp-  
tion, *For after death there is no redemption.*

And to confirme this truth vnto vs, wee haue many places of holy Scripture, wherein it may evidently appeare, not only that man hath his day or time allotted him of God, but also that man ought to im-  
prooue the same to an holy vse, and to a right end.

end. *Seeke the Lord* (saith *Esay*) *while hee may bee found, and call upon him while hee is neare :* Esay 55. 6  
7  
 wherein it appeares, that there is a time when the Lord will bee found, and is neare vnto vs : and when is that but now in life ? For after death the LORD will not bee found, then there remaines no place of repentance, though men seeke it with teares. Let vs see againe what the Lord saith to such as despise Wisedomes call: *Because I haue called, and yee refused : I haue stretched out my hand, and none would regard :* Yee shall call vpon me, but I will not answer : *They shal seeke me early, but they shal not find mee.* Wherein the Lord doth manifestly declare, that if men neglect the time, in the which he doth call, they should one day call and cry for mercy, but should

Heb. 12.
17
Pro. I. 24.  
v. 28.

not obtaineir. To this agreeth the most patheticall speech of our Saviour to *Ierusalem* : *Oh that thou hadst knowne in this (thy day) the things that belong vnto thy peace ! but now they are hid from thy eyes. Ierusalem* had her *Day* : that is, her time appointed of *G O D* : wherein *Ierusalem* might haue bene made a glorious City, had she made a right vse of the Lords mercies shewed vnto her : had she imbraced the message of the Prophets from the Lord ; had shee aduanced Piety and Religion, sanctified the Lords Sabbaths, releued the poore, comforted the afflicted, executed Iudgement and Righteousnesse in that City : Oh ! how would the Lord haue honoured that people ? But now in steed of Iustice, Oppression ; in steed of  
mercy,

mercy, cruelty : and so there being found amongst them the neglect of his worship, the contempt of his Prophets, and all manner of prophanenesse ; the Lord hath a Day to visite them for these things, when he will bring iudgement and desolation vpon them, the Lord threatens them thus : *Surely this iniquity shall not bee purged from you till you 'dye, saith the Lord of Hostes* : giuing them to vnderstand, that in as much as they made light of the admonitions of the Lods Prophets, and the meanes of grace that he in mercy had offered vnto them, there should now be left them no time to repent in, till hee had destroyed them.

Esa. 22. 14

And to this duty of redeeming the time, and of making an holy vse of the season of grace

Rom. 13. 11

V. 12.

Gal. 6. 10

Hcb. 3. 7

that is offered vnto vs, wee are  
ofren exhorted by the Apostle:  
*Considering the season, it is now  
time that wee should awake from  
 sleepe, for now is our saluation  
 nearer then when wee beleeued:*

*And againe, The night is past,  
 the day is at hand, let vs cast  
 away the workes of darknesse, and  
 put vpon vs the armour of light.*

*And, While wee haue time (saith  
 Paul) let vs doe good vnto all.  
 And, To day if you will heare his  
 voyce, harden not your hearts.*

All these testimonies of Scrip-  
 ture, as a cloud of witnesse, they  
 all serue to confirme vnto vs,  
 the vndoubted truth of this Do-  
 ctine, that man hath his *Day* and  
 time afforded him from God,  
 which hee must carefully im-  
 proue to his glory; which time  
 when it is once past, it will then  
 bee too late to repeat, and  
 seeke



seeke for mercy. And vnto these I might note diuers more of the same nature, one more for all, euen that of the Prophet bringing in the Lord speaking after this manner: Because (saith he) *I would haue purged thee, and thou wast not purged; thou shalt not be purged, till I haue caused my wrath to fall vpon thee.*

A fearefull threatning, able to pierce a heart of Steele, to consider that such as neglect and despise the gracious call of the Lord when he offers fauour and mercy vnto vs, and haue a long time dallied with his patience and long suffering, which would haue led men to Repentance, will come too late, when sighs & teares will not preuile, but that the gate of grace and mercy is for euer shut vpon them. Oh that wee might bee affected a-  
right

right with the consideration of this one thing, of the great danger of neglecting the meanes of our saluation when the same is offered vnto vs. But the reasons that follow, will serue for the further clearing of the poynt vnto vs, and proue the necessity of the duty.

*Reas. I.*

First, heereby the L O R D will manifest his mercy towards the vessels of mercy, vouchsafing vnto them an happy season of grace, wherein they may improve their graces, to the great aduantage of their master, and worke out their owne saluation; giuing vnto them also the Ministry of his Word, and other helps and meanes by the which they may bee brought home vnto him.

Now the Lord vouchsafing  
vnto

vnto man such meanes of grace and saluation, it must needes stand with his Iustice to punish the wilfull contempt of it, with a perpetuall deniall of Mercy.

Secondly, the Lord doth this to the end the wicked might bee left without excuse in that day, when the Lord shall euen appeale vnto the consciences of sinners, that hee hath given them a *Day* to themselves, euen an happy season of grace, wherein they might haue proued good husbands vnto their owne soules, and stored vp abundance of grace against their reckoning day: Now when they shall abuse the Lords mercy herein, neglect his gracious call, make light accompt of his ordinance, and spend their health and strength, and all,

*Reas. 2.*

to

Reu. 2: 21  
22

Pro. 1. 24

Reas. 2.

to all manner of licentiousnesse:  
Oh how iust shall the LORD be  
in bringing vpon them such hea-  
uy iudgements: thus did the  
LORD threaten *leazabel*: I  
gave her space to repent of her  
fornication, and she repented not:  
therefore I will cast her into a  
bed, and them that commit A-  
dultery with her. And againe,  
Because I haue called, and yee  
haue refused, therefore the time  
shall come that yee shall call  
and cry, and I will not answer.  
And this may the LORD in  
Iustice bring vpon euery soule  
that reiected grace in the time  
of grace, when the LORD  
hath offered the same vnto  
him.

The last reason may bee taken  
from the nature of sin, especially  
this sinne of procrastination or  
putting off our Repentance,  
when

when the Lord doth call vpon vs to repent ; men will by degrees become to bee hardned in their finnes, and so past feeling : for that sinne that at the first or second committing lies heavy vpon the conscience of the sinner, by often committing of it, it comes to be light; then to bee desired and delighted in ; the fore-runner of eternall death indeed, when men come once to that passe in sinning, to bee past feeling, and so to delight in their finnes. Oh ! it is hard for such an one to be brought to repentance for the same.

Let vs now make application of this vnto our selues.

First of all, this may serue to reprove such as no way regard the L O R D S gracious call, nor Number their dayes, till their  
vse 1.  
dayes

Dan. 5.

dayes bee numbred, as his were who saw the fingers of a mans hand writing vpon the Wall; *G O D hath numbred thy kingdome, and finished it.* If wee should see a man almost wounded to death, and would seeke for no remedy, but post it off from day to day, a long time together, wee would conclude, surely this man is cyther desperate or foolish.

Oh this is the strange dealing of the world, and men of the world, who though they know they are wounded with sinne, which without Repentance will one day wound them to death eternall, yet neuer seeke to haue the same cured, but put it off from day to day, and time to time, till at last their wounds proue incurable.

The foolish Virgins that came

came not for mercy whilst the LORDS doore was open, did at last stand without, when there was no opening vnto them. Euen so our Sauour tells vs of some in the latter day, that shall call and cry, *Lord, Lord, open vnto vs :* and yet the gate of Mercy shall for euer bee shut vpon them.

Mat. 25. 10  
12.

Let these examples of Reprobate putters off, moue vs to preuent danger to come. *Now is the acceptable time, now is the day of Salvation :* If thou omittest this time, thou doest not know whether thou shalt euer haue the like offered thee againe. Many that haue neglected to prepare themselves when they might, afterwards would, but could not. Oh this may be thy case man, if thou regardst

dest not the time of thy visitation. Now the Lord seekes unto thee, and by his Ministers doth beseech thee to be reconciled unto God; Oh doe not lightly esteeme of Gods call *now*, lest the Lord esteeme as light of thy call and cry *then*, when prayers & reares wil come too late. Thou hast, now *thy day* wherein God seemes to be silent: Oh thinke of the day of the LORD when hee will not bee silent, but will exalt himselfe in iudgement against all wicked and vngodly men. And whereas now hee shewes himselfe a GOD of mercy, if thou wilt lay hold of the same, he will then shew himselfe a God of iustice, and so seuerer in iudgement, as the sinner shall not be able to stand before him. The LORD I beseege open our hearts to accept



cept of his offered mercy.

Secondly, this doctrine is for our instruction, that wee doe not lightly esteeme of Gods grace, when the same is offered vnto vs; for so saith the Apostle: *Despise thou the riches of his goodnesse, and forbearance, and long suffering, not knowing that the goodnesse of God leadeth thee to repentance.*

Doe we heare of Gods patience and mercy, giuing vnto euery one a *Day*, that is time of repentance: Remember that it will not alwaies bee day, there is a night of darknesse comming, when wee shall make our beds in the darke, euen in the land of darkenesse. But let vs rather with *Abraham*, rise vp betimes in the morning; not to sacrifice our sonnes, but our finnes. In our iudgements we all of vs confesse; that our finnes are to be left

*vse 2.*

Rom. 2:4

T

and

Hag. 1.

and that God must bee serued ; but wee cannot agree about the time when to begin. One saith, hee will beginne when hee is rich ; another saith, hee will beginne when hee is free ; another saith, when hee is old: and thus men are like the people of the *Jewes*, who said: *The time is not yet come that wee should build the Temple.* But indeede, the time present is ours ; wee cannot promise to our selues one minute of an houre for the time to come. Many haue thought to haue liued a long time, that haue had an end quickly put vnto their dayes. The Rich man in the Gospell, makes his little Barnes great, as if hee would make his short life endlesse, and doth secure his estate for many yeares to come ; whereas  
God

God did the same night require his soule to be taken from him, And heere I might propound diuers motions to stirre vs vp to the duty.

First, we are not sure that wee shall liue till hereafter ; for as *S. Iames* saith : *Our life is but as a vapour that appeareth for a little time, and afterwards vanisheth away.* The old world thought themselves sure when they were eating and drinking ; but then came the flood. The morning was faire when *Lot* went out of *Sodom*, and yet before night the *Sodomites* were destroyed. So that if wee deferre our repentance but a day or an houre, wee may be preuented by death.

Secondly, if wee had a charter of our liues ( as no man hath ) and so were sure to liue till hereafter : yet wee are not certaine

T 2

that

Motiues

I.

2

that then wee shall repent, for repentance is not in our power. And howsoever the Lord doth giue remission of sinnes to all that repent, yet hee doth not giue repentance to all that sinne: repentance is the proper worke of GOD, and it is in his power to bestow it on whom hee will.

3.

math. 6. 33

Thirdly, God is to be feared betimes, and before all things; as our Sauiour teacheth: *First seeke the Kingdome of God and the righteousness thereof, and all things shall be ministred vnto you.* Before wee pray for our daily bread, wee are taught to pray *Hallowed be thy name*: Teaching vs indeed, that wee should seeke the sanctification of Gods name, and the doing of his will, before the food wee liue by, much more before the sinfull pleasures we perish by.

Fourth-

Fourthly and lastly, the time of death which men most trust vnto, men are then for the most part most grievously tempted by Sathan, whose policy is euer then to be most busie, when our end is nearest; and in sicknesse men commonly are so full of sorrow and paine, that they cannot prepare theselues as they would, and if they doe, yet not so well as they would. In all which respects we see how dangerous a thing it is to deferre to repent, and to let slip the present time of turning to God.

4.

And thus much for the first part of this Text; the petition: *Teach vs O Lord, to number our dayes.* The reason of the petition followes:

*That wee may apply our heares vnto wisdom.*

The meaning is, that seeing

T 3

our

our life is so short heere, that wee may duely consider the transitorinesse of the same, to the end wee may not liue any longer in sinne, but may truly repent and walke on in a christian course, in faith and obedience, which indeed is true wisdom.

*Doctr.*

A man neuer comes to be truly wise, till he esteemes of every day as his last day.

The Doctrine wee may learne hence is this, That a man neuer becomes truly wise till he can number his dayes; that is, esteeme of every day as his last day, till hee be perswaded of the shortnesse of his time here, and prepare himselfe for a better life. This is plaine in the Gospell in the ten Virgins, whereof five were wise, and five were foolish. Some had their Lamps burning, and so entred into the Marriage Chamber; the other whored away the time, and so were

were for euer shut out, and so most iustly incurred the imputation of fooles. Wee haue this further cleared in that Rich man in the Gospell, who is therefore called *Foole*, because hee put farre from him the thoughts of death, and promised vnto himselfe many yeares to come, but the reason following will make the same cleare vnto vs.

Luke 12.

First, because such a man that thus thinkes of death, and the vncertainty of his being heere, is wise for his soule, in comparison of which wisedome, all other Arts and Sciences are but foolishnesse. *For what shall it profit a man to win the whole world? and lose his owne soule?* Now true wisedome indeed doth make a man prouide for the euerlasting welfare of his soule. And thus

Reason.

Math. 16

spiritually wise is hee that sets death euer before him, and esteemes of euery day as his last day.

*Use 1.*

This serues then to condemne the iudgement of the world, and worldly men; who esteeme such onely wise, as haue a reaching head to buy and sell, and know how to purchase lands and liuings. But marke heere, the holy Ghost tells thee, that thou art but a miserable foole, if thou canst not skill in this heauenly Arithmeticke, to number thy dayes, to thinke of the shortnesse of thy life, thereby to bee humbled, to repent, and to provide for thy change. But alas! who doth not see how carelesse men are of this duty: neuer number their daies till their dayes be numbred, and then send for the Minister; and then



then good people pray for me, when thou wouldest bee glad to put thy head in an awger-hole, or that thou couldest by any meanes hide thy selfe from Gods presence. as many haue at that time desired. But what would you haue the Minister to worke a miracle? Oh! this is the LORD must giue thee repentance: and thou that hast beene a stranger to God and his ordinance, and neuer desiredst to bee acquainted with his wayes in thy life time, how canst thou thinke the LORD will accept of thy forced Repentance in thy death? Nay rather, it were a iust thing with God to recompence vengeance vpon thee, who like a *Foole*, hast lined a long time securely, and diddest neuer call to minde the day of thy death, nor neuer  
though-

thoughtest of the reckoning day to come.

*We 2.*

Secondly, this may serue for our instruction, that as wee would be loath to bee accompanied fooles or foolish men, void of all sauing Wisedome, and that at the day of iudgement by Iesus Christ himselfe the wisdom of the Father : let vs begin to learne this one lesson *To Number our dayes* : that is, to make accompt of euery day as the day of our death. This will make vs truely wise to God for our foules. If men were thus perswaded of the shortnesse of their liues, and made accompt of euery day as the day of their death; how could they so lone the world, and neglect the eueralasting welfare of their owne foules?

And no maruell though many  
dye

dye like *Nabal, foales*, yea, as beasts indeede, without any hope in their deaths, their hearts dying like stones within them: the reason of it is this, they neuer thought of death vntill it seized vpon them, and so with the foolish Virgins must needes be taken vnprepared.

Now the benefits that will come vnto vs hereby, are many and great; for:

The benefits of this wisdom.

First, this will be a meanes to humble a man with *Abrabam*, *Behold Lord, I that am but dust and ashes, &c.* It would pull downe our Peacocks feathers, and make vs lay aside our lofty lookes, if men did but consider that euen this day they must dye and giue vp their accompt vnto God.

Secondly, the serious meditation and certaine perswasion  
of

of death, is an effectuall meanes  
to moue vs to Repentance.  
When as the L O R D tells the  
*Nineuities*, that there remained  
but forty dayes, and then  
it should bee destroyed, it is  
sayd the *Nineuities* repented in  
sackcloth and ashes: What  
Malefactor going to the place  
of execution, would commit  
the like villany, but rather con-  
fesse his sinne, and intreat eue-  
ry one to pray for him?

And thus haue we heard out  
of this petition of *Moses*:

First, that it is not in the  
breast of any man by nature to  
Number his dayes aright, vntill  
the Spirit of God become our  
Schoole-maister to instruct  
vs: The most holy and the  
most wise men that are,  
had neede to pray with *Moses*  
here, *Teach vs O L O R D to*  
*Number*

*Number our dayes.*

Secondly, wee haue scene the shortnesse and vncertainty of our life, set out vnto vs vnder the name of *Dayes*, to teach vs how to esteeme aright of our life, not to reckon of many yeares to come & our life is short.

Thirdly, we haue heard that as our time is short, so the same time and dayes are numbered with God; our time is an *appointed warfare*, our life is limited, and wee haue our bounds set vnto our life which we cannot passe.

Fourthly, that this appointed time of ours is called our time: where wee considered how that almighty GOD doth giue vnto euery man a certaine time and day to repent in: which time being spent and  
gone,

gone, there then remains no place for Repentance, though men doe seeke it with teares; for then hath the LORD his Day wherein hee will be exalted, and man shall be put to silence.

And last of all, wee haue heard that a man neuer comes to bee truly wise vntill hee Number his dayes, and come to esteeme of euery day as his last day, that so he may prepare himselfe for death. I will now end as I began.  
*Teach vs O Lord to number our dayes, that we may apply our hearts vnto wisdom.*

Now suffer a word or two of Exhortation.

*An Exhortation for a Christian.*

**I**F you doe or will take vpon you the profession and life of a true Christian, it must not bee  
onely

onely in words, but in deeds, not in outward shewes, but in inward substance, not in haughtinesse of minde, but in meekenesse and humblenesse of spirit: with long suffering forbearing one another in loue, enduring to keepe the vnity of the Spirit in the bond of peace. *By these cognizance* faith Christ, you shall know to be of me: *The seruant of the Lord must not strine, but be gentle vnto all men; apt to teach, patient in meekenesse, instructing those that doe oppose themselves.* You shall see a great many that doe professe, that they doe know God, but in their workes deny him, being abhominable: These people will say that they haue faith, though they want workes. S. Iames saith, *Shew mee thy faith without thy workes, and I will shew thee my faith by my workes.* Good workes  
are

Ephes. 4.

Timo. 2.

Timo. 1.

Iames 2

Ephes. 2.

are the gift of GOD, let no man then boast himselfe. You shall haue great multitudes of people that wil talke and discourse much of God, that hath no taste nor feeling of God, onely to gine contentment vnto this World, more then to imploy themselues in the seruice of GOD: These people you shall not finde as *S. Paul* was: *Alwayes sorrowfull, yet alwayes reioycing; as poore, yet making many rich; hauing nothing and yet possessing all things.*

Cor. 6.

This is no part of their trade, a great many of them are bound prentice vnto another occupation. Many of this world are so fleshed in this world now adaies, that although it forsaketh them in deeds, yet they will not forsake it in their desires: What a number of vaine men are there now alieue, which haue neither  
remem-



remembrance of God to serue him, nor of his glory to obey him, nor of their conscience to be imployed vnto goodnesse; but like vnto beasts, fallen and runne after their voluptuous pleasure: So that a man may truly say, that the memory of the absent doth more content me, then the glory of the present doth satisfie me: What a thing it is to consider the ancient Heathens, which neither feared hell, nor hoped for Heauen. And yet by remembrance of weakenesse, they tooke vnto them strength, by cowardlinesse they were boldned, through feare, they became hardy of danger, they tooke encouragement of Enemies, they made friends of pouerty, they tooke patience of malice, they learned experience.

Finally, I say, that they denied  
V their

their owne wils, and followed the opinion of others, only to leane behind them a memory with the dead, and to haue a little honour with the liuing. Let vs not stay at their beleefe, but let vs imbrace the good that they did. Comparing many Christians with some of the Heathen, and looke how farre we leaue them behind in faith; so farre they excell vs in vertuous workes: For looking how much glory these Heathens had in this world, being good and vertuous, so much paine you shal haue in the other world, if you be wicked and vitious. The Diuine *Plato* in his second booke of the Common-wealth, saith, *That the ancient Philosophers, as well Greekes as Egyptian, which first began to behold the Stars of Heauen, and to ascend to the top of the Mount Olympus, to view the influen.*

*influences and motions of the Planets on the earth, deserved rather pardon for their ignorance, then praise for their knowledge. For they were the first that gaue themselves to search out the truth of the Elements in the Heavens, and the first which sowed errors in things naturall vpon the Earth.*

The ignorance of our Forefathers, was but a guide to keepe vs from erring; wherefore wee haue not so much cause to bewaile their ignorance, as they haue reason to complaine of our negligence. God will haue his worthy gifts to appeare that they come from him aboue, and not beneath: For as he hath placed in man things heavenly, so hath hee of things earthly; as diuers diseases, troubles, and infirmities, especially death, the

greatest of all. Wee ought not to lament the death we take, but the wicked life wee lead. It is a great pittie to see the good and vertuous man dye : but I take it to be more sorrow, to see the euill and vitious man liue : As the euill were borne to dye, so the good dye to liue. Most foolish, simple, and stubborne is hee which trauelleth all the dayes of his life to dye, and yet is loath to meete with death. For the good man though he dye, liueth; and the euill man though he liue, dyeth. That man is very simple, that dreadeth death, for feare to lose the pleasures of life : For death ought not to be feared for losse of life; but because it is a sharpe scourge of the wicked life. That man may be accounted very wicked, whose life the people lament, and at whose death they reioyce

reioyce. God is so profound in his secrets, high in his mysteries, and so iust in his workes, that to men which least profit the Common-weale, he doth many times lengthen life longest, and in a short space doth giue the pale and cruell death vnto the good. The couetous man be he neuer so old, hee will not demand death at Gods hand, to rest him as a vertuous man; but rather riches, to liue as a drudge and a foole. To men of long life, without comparison, the diseases are more which they suffer, then the yeares are which they liue: Oh if wee would consider the corruption whereof we are made, the infinite trauels wherewith wee are borne, the long tediousnesse wherewith we are nourished, the great necessities wherein wee liue, and the perill wherein wee die, I affirme

for good, that in such considerations wee finde a thousand occasions to wish for death, and not one to desire life. The pleasure that the Pilate hath after a great storme, to be in the same haven: the glory that the Captaine hath to see the day of victory: the rest that the Traueller hath to see his journey ended: the contentation that the Workman hath, to see his worke come to perfection: all these same hath the Dead. The diuine *Plato* saith, that *If men were borne alwayes to liue, it were reason to lament them, when we see them dye*: But since it is truth, that they are borne to dye; I will say, since needes dye wee must, that wee ought not to lament those which dye quickly, but those which liue longest.

You shall most commonly see the poore to liue without the preiudice

preiudice of the rich, and to the profit of the Common-wealth : And the rich liueth most commonly to the hurt and by the sweate of the poore : It is but reason that the Woolfe which deuoureth, doe dye soonest ; and the Sheepe which clotheth, doe liue longest : The couetous man will liue poore, because he hath a desire to dye rich ; so that he is an vniust Lord of the riches hee hath without him, and a iust Tenant of the wickednesse and vices which hee hath within him : To threaten the old and couetous with death ; and the young, that they doe goe euery day in danger of their life, is holden with them for madnesse. But I would haue them to remember the old Proverbe, that is, *Assoone commeth to the market to be sold, the young sheepes skinne as well as the old.*

gentle Reader, for the requiting of my trauell, and reward of my good will, I doe most humbly require at your hands, that you will take it in good part, the rudenesse of my vnderstanding, the basenesse of my stile, the smalnesse of my eloquence, the euill order of Sentences, the vanity of my words, bee no occasion of mislike: wherein I shal rest bound vnto you: For there is nothing so well done, but may bee better done; neither is there any thing so entire, but may be diminished; nothing so healthfull, but may be decealed; nothing so strong, but may be broken; nothing so well kept, but may be corrupted; finally, nothing so well written, but may be much better written. It little auailerh to haue the tongue expert, the memory liuely, the vnderstanding cleare, to  
haue



haue great Sciences, to haue profound Eloquence, a sweete stile, an ample experience; if with all these things you being as Masters, and in your workes as wicked creatures. For it is a rule certaine, that alwayes euill workes take away the credit from good words. The Diuine *Plato* did ordaine, that more grieuous punishment be giuen vnto the sage, for one folly onely committed by him openly, then vnto a simple man, for a greater offence committed secretly. If men in this age hath not lost the sent of smelling, then they may see, that as the old age did saue of sages; so doth it now stinke of couetous fooles: For they did little regard that the which you doe now greatly regard: It is a most happy time for that man that doth leade his life in that Age, wherein  
there

there is a great maiesty of works, and a marueilous simplicity of words: That time may well bee called rich of the good and vertuous men; and poore of the euill and vitious loyterers. People in those dayes did consider, that one onely God well serued, was better then a great many little regarded.

In former time, mercy, loue, and charity, were holden in great estimation: Wilt thou be a mercifull man? then thou must be a helping man; wilt thou bee a louing man? then thou must bee a releiuing man. A Church-man passing by a poore man that doth beg of him, doth bid God helpe him, God help him; herin a r the words of mercy, but here wants charity the releiuer: So one man saith vnto another, that such a man loues you well; yes saith he, but

but he will doe nothing for mee:  
Here is loue, but here wants cha-  
rity the releiuer. I doe hold  
charity to bee vnto mercy and  
loue. as the the Father is vnto the  
Sonne, and Holy Ghost ; wee  
must not be onely hearers of the  
same, but doers, which God of  
his infinite mercy make vs all ca-  
pable of, to performe his Will  
vnto our liues end.

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*A Morning Prayer for a  
Family.*

*Lord teach vs to pray, that we may  
call vpon thy Name : Prepare  
our hearts to seeke thee : And o-  
pen thou thy mercifull eares to  
heare vs.*

**O** Eternall and Euer-liuing  
Lord GOD, Creator and  
continuall

continuaill preseruer of all things, both in Heauen and in Earth : By whose gracious prouidence as we were at the first wonderfully and fearefully made : so wee are no lesse preserued and kept vnto this present. We here the workmanship of thine owne hands, desire to humble both Soule and body before thee. And now Lord, we being here in thy presence, we cannot but acknowledge and confesse against our selues our owne vnworthinesse to approach before thee, to call vpon thee, or to performe euen the least duty that shall concerne thy worship or glory. Our hearts alas, are no better then sinkes of sinne, and a masse of all pollution and vcleannesse; and who can make that cleane, that is taken out of an vncleane thing? The thoughts and imaginations of our hearts

hearts are the same, and must be euill continually, and we vnto euery good worke reprobates. Yet O Lord, seeing thou hast commanded vs to call vpon thee, and hast mercifully promised to bee present with thy children, to heare their prayers, and to grant their requests which they put vp in Faith vnto thee: Oh Lord, this doth gine vs boldnesse to come before thee; and in confidence of thy goodnesse, that thou wilt make good the same thy promise vnto vs at this time; we here offer vp vnto thee this Morning Sacrifice of prayer and thankelgiuing; humbly acknowledging and confessing from the bottome of our hearts, our manifold finnes and offences, which wee haue continually multiplied against thee in thought, word, and deede, from the beginning of our dayes, vnto  
this

this present time, wee acknowledge oh Lord, that our originall corruption in the which wee were at the first conceiued and borne, and from the which there hath sprung forth the most bitter and vsuauory fruite of sin, Apostacy and Rebellion, to the great dishonour of thy Name, the wounding of our poore soules and consciences, and euill example of others amongst whom wee haue liued. By the which Oh Lord, wee confesse, that we haue iustly deserued that thy wrath and indignation should be powred out vpon vs, both in this life, and in the life to come. And therefore Oh Lord, wee come not here before thee in our owne worthinesse, but in the mediation of Iesus Christ: beseeching thy gracious goodnesse for his sake to be mercifull vnto  
vs,

vs, for his sake to forgiue vs all our sinnes, our knowne sinnes, our secret sinnes, our sinnes of infirmity, our presumptuous sinnes against knowledge, against conscience, against thee, or against our brethren, in the time of our ignorance, or in the dayes of our knowledge, as wee must needes confesse, that in many things wee haue sinned all. We pray thee Oh Lord, for Iesus Christs sake, to forgiue the same vnto vs: And perswade our soules and consciences more and more, that thou art at peace with vs; and that all our sinnes are done away in the blood of thy Sonne. And grant Lord, by the assistance and holy direction of the same thy Spirit, that with more freedome of minde, and liberty of will, we may serue thee the euerliuing and glorious God,  
in

in Righteousnesse and true holiness vnto the end of our daies. And good Lord, beginne not onely Repentance and true conuersion in vs, but of thy great mercy perfit the same: Oh lead vs forward more and more towards perfection, increase in vs that sauing knowledge of thee, and of thy Sonne Christ, our feare of thy Name, our hatred of all our sinnes, and our loue to thy truth. Frame our hearts (good Lord) more and more to Obedience vnto thy Holy will; and teach vs in all things to resigne our wils vnto thy will, and in time of affliction, as in time of prosperity to depend vpon thee: that we looke not so much vpon our owne weakenesse, but may stay our selues vpon thy power and promises. And good Lord, comfort our sorrowfull hearts



hearts and deiected soules, that finde dayly such cause of humiliation in our selues, doing dayly those things that wee should not doe, and leauing vndone those good things thou commandest. Oh let vs be truly humbled for the same, and for thy mercies sake giue vs better affections vnto goodnesse, and power and ability to doe that good thou commandest and requirest at our hands. That seeking in all things to honour thee, and to extoll thy name while we liue here, wee may at the last behold thy Face in glory.

And now Lord together with our prayers, we are bold to adde these prayers vnto thy great name, for the manifold fauours and blessings, the which from time to time thou hast bestowed vpon vs for this life, specially

X

for

for a better life. We thanke thee  
for that it hath pleased thee of  
thy gracious goodnesse to elect  
and chuse vs to Saluation before  
the world was, for calling vs by  
thy Word in time, for iustifying  
vs by thy Sonne Christ, and for  
giuing vs a certain expectation of  
a better life when this is ended:  
As also for the happy meanes of  
our Saluation, thy holy Saboth,  
Word, and Sacraments. Oh! it is  
thy great goodnesse, Oh Lord,  
that thou hast not deprived vs of  
them all; in as much as wee haue  
from time to time walked so vn-  
worthy of thy loue. O lay not to  
our charge our great vnthanke-  
fulnesse, that wee haue not  
brought forth more fruite of thy  
Word in our liues; but giue vs  
grace we pray thee, that for the  
time to come, wee may make  
more right steps to thy kingdom,  
And

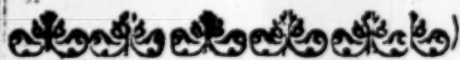
And we magnifie thy Name  
O Lord, for all thy temporall  
blessings which thou hast in mer-  
cy bestowed vpon vs; our health,  
peace, food, rayment, and for all  
the comforts of this life: O Lord,  
giue vs a right vse of them, that  
we may not abuse them vnto li-  
centiousnesse, but prouoke vs  
dayly by them, to deuote our  
selues vnto thee and thy seruice.  
We acknowledge thy goodnesse  
towards vs, the night that is now  
past, freeing vs from many im-  
minent dangers, both of soule  
and body, and giuing vs sweet and  
comfortable rest: wee beseech  
thee be with vs this day, and all  
the dayes of our liues, and teach  
vs to walke as children of light;  
that thy Name may be glorified  
by vs, others may take example,  
and we our selues enioy the peace  
of a good conscience, so as at the

last we may come to reigne with thee in glory. And good Lord our God, together with our selues, wee commend vnto thee the estate of thy whole Church dispersed ouer the whole world, beseeching thee that thou wilt call home those thou hast appointed vnto life and saluation, whether Iewes or Gentiles; keepethy little flocke from the rage of Sathan, Antichrist, and all other the enemies of their peace. And giue thy Gospell a free passage amongst vs, Lord send it where it is not, and blesse it where it is, that *Babylon* may fall, and neuer rise vp againe. Blesse the Churches and kingdomes wherein wee liue, with the continuance of our Peace & true Religion. Be gracious to our Royall King *Charles*, and Queene *Mary*, whom thou in mercy hast set  
ouer

ouer vs; make him a further instrument of much good in thy Church: Blesse also our hopefull young Prince *Charles*, the Duke of *Yorke*, and the Lady *Mary*, make their dayes amongst vs as the dayes of Heauen, and their liues after this life, grant that they be blessed. Blesse likewise wee beseech thee, the Lady *Elizabeth* and her Royall Issue: Lord, finish thy worke begunne in them, and make them all in their places worthy instruments of glory to thee, and much good to thy Church. Blesse all other in authority, the Ministers of thy Word: Our afflicted brethren in body or mind, or both: Let it please thee O Lord, to stay them and support them in time of their distresse, and giue vnto them a happy issue out of the same, as it shall seeme good vnto thee. And

fit vs for harder times, whensoever it shall please thee to bring the same vpon vs : And keepe vs Lord in those dayes by thy mighty power. And thus haue wee commended our suites vnto thee, humbly praying thee to pardon our wants now at this time in the performance of this duty. And thou that art priuy to our wants better then we our selues are, wee pray thee take notice of them, minister vnto vs a gracious supply in thy owne due time, euen for I E S U S C H R I S T S sake : In whose Name wee conclude these our weake and imperfect prayers, in that perfect forme of prayer, which hee himselfe hath further taught vs, saying : *Our Father which art in Heauen, &c.*

*Am*



*An Euening Prayer  
for a Family.*

*O Lord prepare our hearts to  
Prayer.*

**O** Eternall GOD, and our  
most louing and mercifull  
Father in Iesus Christ, and in  
Christ our Father : It is thy  
owne Commandement that wee  
should call vpon thy name, and  
it is thy gracious and mercifull  
promise, that where two or  
three are gathered together in  
thy name, there thou wilt bee  
present amongst them. We thy  
poore and vnworthy seruants,  
dust and ashes, yet the worke-  
manship of thine owne hands,  
are bold to come before thee, to

X 4 offer

offer vp vnto thee this euening sacrifice of prayer and thanksgiving. And now O Lord, being heere before thee, we cannot but acknowledge and confesse against our selues, our owne vnworthinesse, that we are grievous sinners, conceiued in sinne, and borne in iniquity, and whereof wee haue brought forth most vile fruites in our liues, to the great dishonour of thy name, the vtter dismayng of our owne consciences, and the euill example of our Brethren : By the which we haue deserved likewise thy wrath and heauy indignation should be powred out vpon vs, both in this life, and that which is to come ; in such sort, as no creature in Heauen and Earth is able to reconcile vs againe to thy Maiesty, but onely thy Son Iesus Christ. And therefore O Lord,  
we



we come not here to excuse our  
selues, but to accuse our selues,  
acknowledging that iudgement  
and condemnation doth of right  
belong vnto vs, in as much as we  
haue sinned against thee. But O  
Lord, there is mercy with thee, &  
with thee there is plentiful Red-  
emption. Wee intreate thee  
therefore O Lord, to be mercifull  
vnto vs; and as we acknowledge  
our sin vnto thee, so be thou faith-  
ful and iust to forgie vs our sins,  
and to cleanse vs from all vnright-  
eousnesse: Wash vs thoroughly  
from our wickednes, and cleanse  
vs from our sins; for we acknow-  
ledge O Lord, that against thee  
wee haue sinned, and done our  
euils in thy sight. Thou hast bin  
a guide vnto all our wayes, who  
alone art the searcher of the heart  
and the trier of the reines: to thee  
therefore O Lord, doe we come,

to craue the pardon of our sins, both for the guilt and punishment of the same, that so they may not draw downe vpon vs our deserved iudgement. And we intreate thee likewise as to pardon our finnes that are past in our liues, so to arme and strengthen vs against sinne for the time to come. Oh we haue woefull experience in our selues, of the weakenesse of our nature; how ready are we to fall from thee, and cannot keepe so constant a watch ouer our owne wayes, but still are ready to start aside: O Lord direct vs aright in the pathes of thy Commandements, let thy good Spirit leade vs forth into all truth; and these hearts of ours, that by nature are so fraught with sinne and wickednesse, wee pray thee alter and change: And bring into subiection

iection dayly, euery thought,  
and whatsoeuer thing else in vs,  
into obédience vnto Christ; let  
vs finde daily more and more the  
power of Christs death, mortifi-  
ying sinne in vs, and the efficacy  
of his Resurrection, raising vs  
dayly out of the Graue of sinne,  
vnto newnesse of life. And giue  
vs Lord, that wee may Dedicate  
our selues, our soules, and bo-  
dies to be liuely, holy, and acce-  
table Sacrifices to thee. Let thy  
loue shewed vnto vs, constraîne  
vs to loue thee againe, who first  
louedst vs. Thou Oh Lord  
hast made vs, and not wee our  
selues; thou hast made vs not  
beasts, but Men and Women, yea  
after thy owne image: thou didst  
preserue vs in our Mothers  
wombe, and didst nourish vs  
when wee did hang vpon the  
breast; thou hast still in mercy  
provided

provided for vs, and heaped vpon vs many blessings which other want and stand in neede of. O Lord, giue vs a right vse of all thy mercies: Especially for that thou hast let vs liue in such a happy season of thy Gospell, in a time of peace and prosperity, wherein thou dost by thy Word continually knocke at the doore of our hearts, and labourst our conuersion. Oh Lord we can neuer sufficiently admire thy goodnesse herein, and the rather, because we haue from time to time walked so vnworthy of thy loue. Oh forgie vs O Lord our vnthankfulnesse heerein, and let vs now walke as Children of the light. Oh it is too much Lord, that wee haue spent the time that is last past according to the lusts of the flesh, giue vs grace that we may spend that  
short

short time that yet remaineth,  
according to thy will: set before  
our eyes the shortnesse of our  
liues, the day of death, sure in  
the end, vnſure in the time, that  
wee may bee fully prepared for  
that ſecond comming of our Sa-  
uiour Chriſt vnto iudgement.  
And now in the time of our proſ-  
perity, Lord teach vs to thinke of  
the time of aduerſity, and in the  
time of our health, let vs remem-  
ber the times of ſickneſſe, and  
the houre of death which ſhall  
come vpon all fleſh. Oh let  
vs bee mindefull of our latter  
end, let vs number our dayes  
aright, that wee may apply  
our hearts vnto Wiſedome,  
and euer minde that reckoning  
and accompt which one day we  
ſhall giue vnto thee. Make vs  
while we liue here, to be humble-  
minded towards our brethren,  
that

that wee bee lowly in our owne eyes, that wee get contented hearts, pure affections, chaste mindes, and wise behaviour, and all other the gifts of thy owne Spirit, that may adorne vs in thy sight, and may adde to the credit of thy Truth we professe. And good LORD, we pray thee accept of our thankes giving vnto thy maiesty for all thy mercies and blessings from time to time bestowed vpon vs for this life, especially for a better life. Wee praise thee for our election, iustification, sanctification, continuall preleruation, and the assurance that thou hast giuen vs of a better life when this is ended: as also for all temporall blessings, health, peace, and prosperity; for thy goodnes extended towards vs the Day that is past; that thou hast gone  
in

in and out before vs, and freed vs from many dangers of soule and body, and brought vs with peace and comfort vnto the beginning of this Night. Lord watch ouer vs by thy Spirit and Presence : Giue vs a holy and sanctified vse of our rest and sleepe, and fit vs for the duties of the next day ; especially Oh Lord, fit vs for that day, that shall neuer give place to night. Be good vnto thy whole Church, forgieue the crying sinnes of our times, and of this Kingdome : Continue thy goodnesse to our most gracious King *Charles*, Queene *Mary*, with the young Prince *Charles*, and all their Royall Issue ; deliuer them from all danger of soule and body. Blesse likewise the Lady *Elizabeth* the Kings onely Sister, and all her Royall Issue. Blesse all others

others in authority, from the highest to the lowest, the Ministers and Preachers of thy Word, the Commons of this Realme, and all that in Christian duty we are bound in our prayers to Commend vnto thee : Lord heare them for vs, and heare vs for them, and heare thy Some Christ Iesus for vs all : and grant vnto vs all good things that thou in thy wisdom knowest more expedient to giue, then wee are to aske, euen for Iesus Christs sake, to whom with thee Oh Father, together with the blessed Spirit; wee acknowledge to be due, and desire to giue all honour, praise, and glory, both now and for euer, *Amen.*

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*Another*





*Another Prayer for  
the Euening.*

**M**Ost mighty Lord God, and  
mercifull Father, the day  
is thine, and the night is thine,  
thou hast created the Light and  
the Sunne, and calls for darke-  
nesse at thy pleasure: blessed for  
euer be thou, who giues vs the  
rest of the night, and comforts of  
the day: And now wee confesse  
to thy glory O Lord, that euen  
for the finnes of this day, if thou  
shouldest call vs to account, we  
were not able to abide it, for we  
haue sinned against thee this day,  
both in Omission of good, and  
in doing of euill, both towards  
thee, and towards our brethren,  
we haue not dealt with others,

as wee would haue them deale with vs, wee haue taken vnlawfull liberty to our selues, in thoughts, words, and deedes, we haue abused thy good creatures to gluttony, drunkennesse, wantonnesse, or excesse, wee haue dealt either negligently or vnfaithfully in our callings: and all this, O Lord, and much more, because we haue not set thee before our eyes, nor nourished thy feare in our hearts. To vs therefore in iustice, belongs nothing but shame and confusion: For thou art a righteous and a powerfull God, and wee confesse there is good cause, that thy iustice should condemne vs, and thy power confound vs: Haue mercy therefore vpon vs, O mercifull Father, euen for thy Son our Lord Iesus Christs sake, forgive vs all that is past, and remember

To the Reader.

transgressors? Many of Gods servants are not a little affected herewith, not understanding the reason how the Lord will not suffer his children in this life to goe unchastised for their sinnes, but thereby brings them to a greater measure of humiliation: As for the wicked, the Prophet assigneth a reason of their prosperity, namely this, That thou maicst pull them out like beasts for the slaughter, and prepare them for the day of destruction. This truth is most clearly set downe in the seven and thirtie Psalm, a portion whereof I handled in the Sermon following, which having found kind acceptance, I here joyn together two other Sermons all in one Volume, being the third Impression, and the first time thus Printed; being carefully revised and corrected; and hath been onely my ambition & desire

To the Reader.

desire, to ayme at the glory of God,  
and to comfort all his afflicted peo-  
ple ; that notwithstanding their  
present condition may seeme to bee  
miserable, yet the Lord doth ever  
uphold his in time of greatest dan-  
ger, and of this they shall be sure,  
that their latter end shall bee  
peace. I wish thee comfort by it,  
and by all other holy helpes. And  
so remaine

Thine in every  
Christian office,

Samuel Smith.

*near Rochester*  
Prittlewell, this 8. of  
April, 1634.



## To the Christian READER.



**C**hristian Reader,  
as it hath euer  
been the practise  
of wicked men,  
to make their  
prosperity an ar-  
gument of Gods  
fauour, reasoning after this man-  
ner: Is it likely that I should inioy  
so many blessings from God if my  
conuersation were not pleasing in  
his sight, &c. Not considering  
that these common gifts are giuen  
alike both to the godly and religi-  
ous man as to the sinner: And that

To the Reader.

Esau though hee was a man hated of GOD, yet inioyed the same of the earth as well as his brother Iacob.

So the Children of God beholding the outward prosperity of the wicked, and their owne miserable condition here in this life, haue hereby beene much troubled; and haue beene moued to call GODS iudgements into question; how it could stand with his Iustice that wicked men should so abound in wealth that Rebellionly transgress. This proued a sore temptation vnto Dauid, insomuch that hee confessed, that his steps had wel-nigh slipt. And the same thing perplexed the Prophet Ieremy, that he was bold euen to reason the case with God, saying; Wherefore doth the way of the wicked prosper, and why are they in wealth that rebelliously trans-

member that he came into the world to saue sinners : wee haue sinned, O Lord, and haue neede of thy mercy : O Lord, shew thy mercy vpon vs, and grant vs thy saluation : And seeing thy promises are effectuell to none, but them that belecue, O Lord increase our Faith in thee, and in all the sweete promises of thy Word, let vs take hold of them, belecue them, and rest vpon them in life and death. And forasmuch as pardon is not given but to the penitent, O Lord, worke in vs true repentance for all our sinnes past. Let vs sorrow more for sinning against thee, then for all the wants and miseries, crosses and losses of this world : And Lord make vs new creatures, worke in vs reformation and amendment of life, and euery day we liue, let vs grow in grace

and spirituall strength, that as we are dayly elder, so wee may be better; and the nearer we draw to our ends, grant Lord, wee may draw the nearer to thee, and to euerlasting happinesse with thee in Christ Iesus. And now being reconciled to thee our God, giue vs leaue to call for a blessing vpon vs and our labours in our callings this day, for without thee O Lord all is in vaine, though wee rise earely, and goe late to bed, and eate the bread of carefulnesse: Blesse vs therefore most blessed God, and all the workes of our hands, Lord,eward what is well done, and pardon what is amisse; giue vs also good Lord, hearts humbled vnder thy Iudgements, thankful for thy mercies, and contented in our places with the portion thy prouidence assignes vnto vs, and



and teach vs to waite on thee,  
and on thy good prouidence in al  
our needes and necessities of soule  
and body. And let nothing of  
this world trouble our hearts, O  
Lord our God, but let vs haue  
grace to beleue that thou who  
hast giuen Iesus Christ to saue vs,  
canst deny vs nothing : thus good  
Lord let vs liue the life of faith  
whilst we are here, that after  
this life ended, we may receiue  
the end of our faith, the saluati-  
on of our soules, through Iesus  
Christ our Lord- In whose name  
and mediation wee recommend  
to thy mercy thy whole Church  
and all whom we any way ought  
to pray for, as well as if we had  
named them particularly : for  
thou knowest them all O Lord,  
better then we, and what they  
neede for soule and body : Lord  
be mercifull vnto them and blesse

Y 3      them,

them, as our soules, make vs partakers of their prayers, and them of ours, and let thy protection be ouer them and vs, and all ours this night following, giuing vs the rest and sleepe thou knowest needefull for these poore and vile bodies, and thereby enabling vs to the duties and burdens, which the day following shall bring vpon vs. Heare vs for our selues good Lord, and for all thine, and for euery one of vs in this family, and answere vs in these, and all other good blessings, which thou knowest necessary for vs, and make vs truly thankfull for thy many good blessings this day, and all our dayes, bestowed on vs, euen for the merits and blood-shedding of Iesus Christ, To whom blessed Father, with thee and the Holy Spirit of Grace, our onely and eternall  
God,

God, be praise and glory, now  
and euermore, *Amen.*

The grace of our Lord Iesus  
Christ, the loue of God our Fa-  
ther, and the comfortable fel-  
lowship of God the holy Ghost,  
be with all Gods children, and vs  
in this Family, in our Soules  
and Bodies, this night  
and euermore,  
*Amen.*

FINIS.